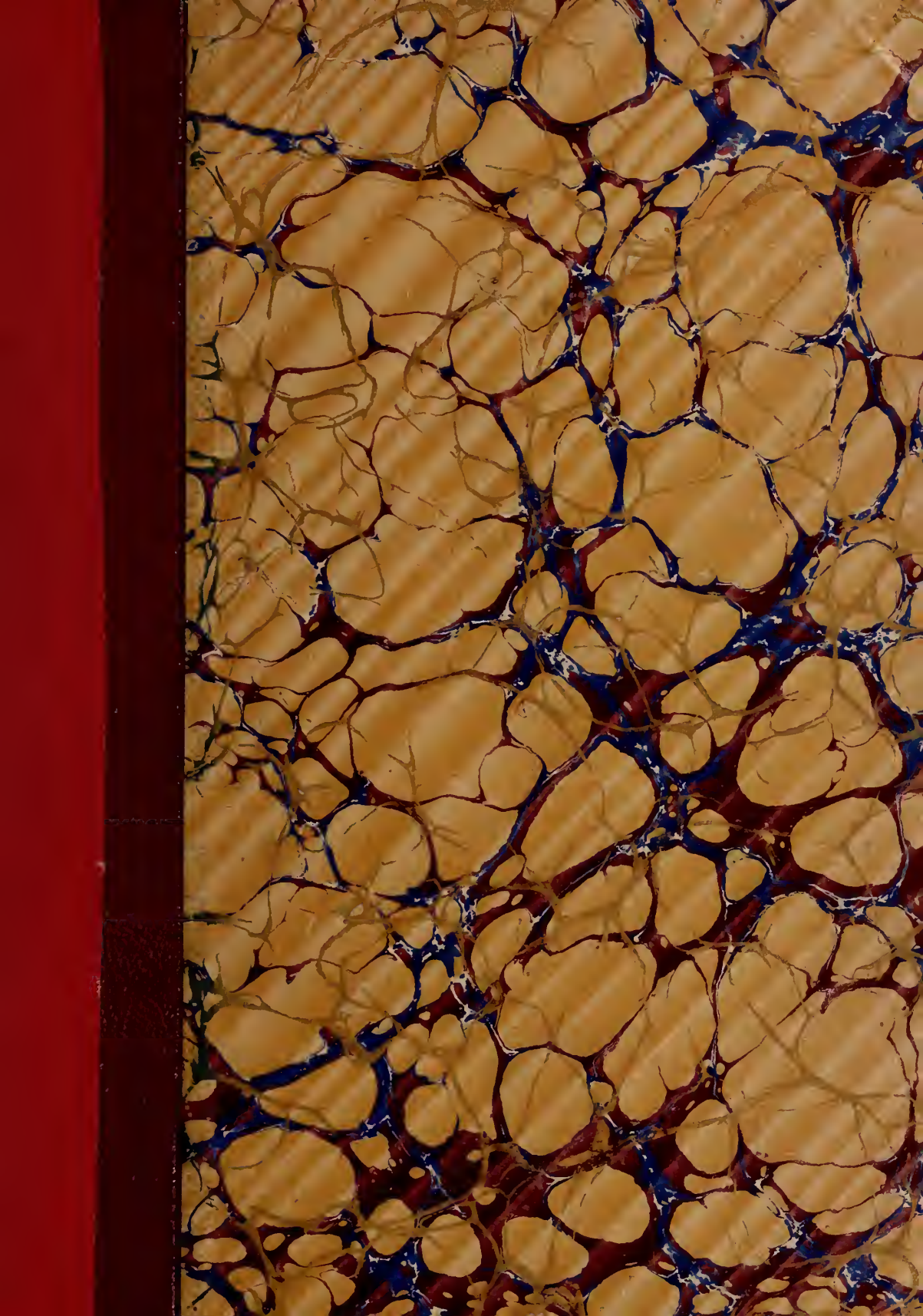


SCC
9365
v. 29-30

LIBRARY OF
NOV 28 1914
THEOLOGICAL SEMINARY

WOMAN'S WORK

PUBLISHED MONTHLY

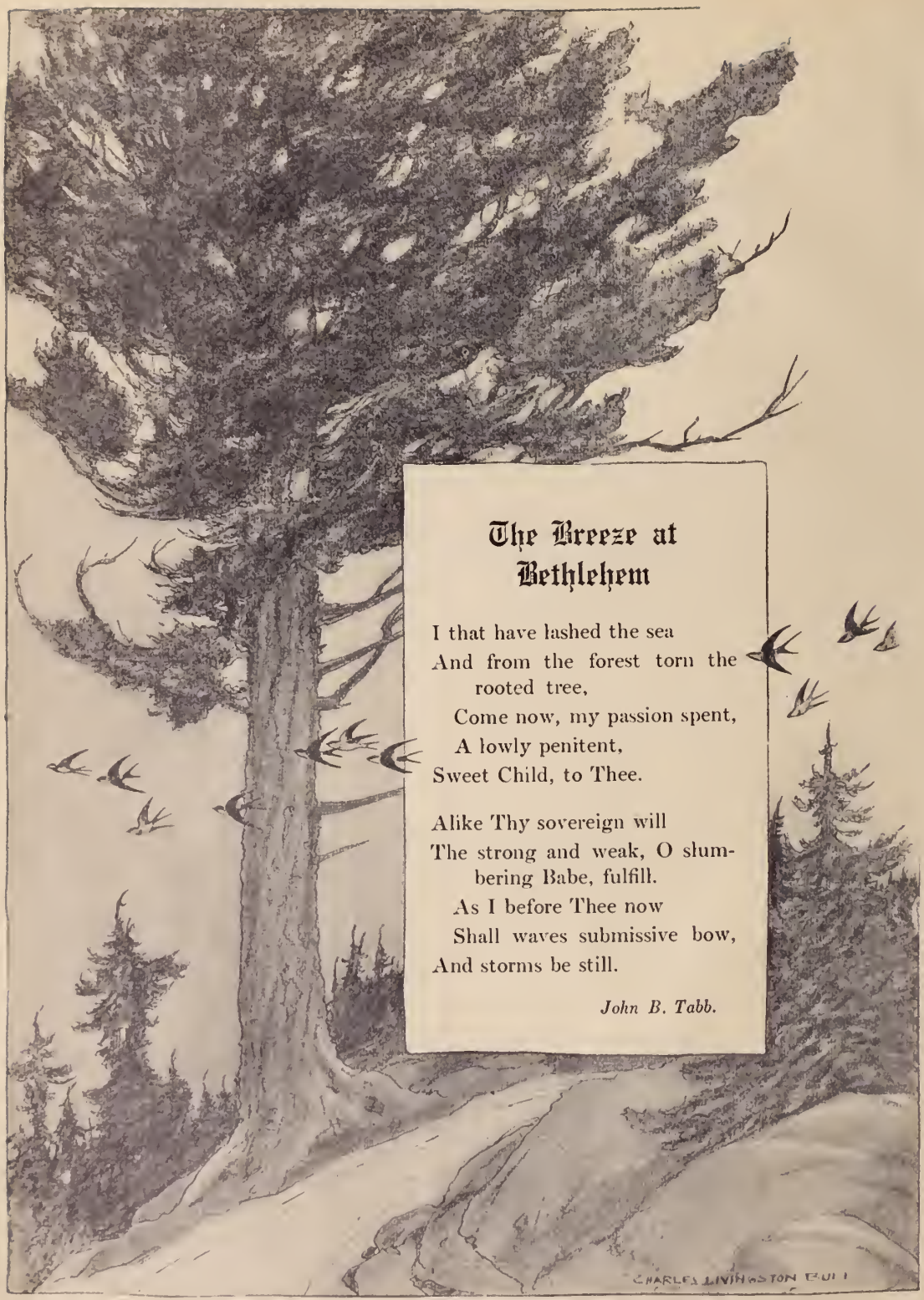
BY THE

WOMAN'S FOREIGN MISSIONARY SOCIETIES
OF THE PRESBYTERIAN CHURCH

VOLUME XXIX—1914

PRESBYTERIAN BUILDING, 156 FIFTH AVENUE
NEW YORK

Index follows page 288



The Breeze at Bethlehem

I that have lashed the sea
And from the forest torn the rooted tree,
Come now, my passion spent,
A lowly penitent,
Sweet Child, to Thee.

Alike Thy sovereign will
The strong and weak, O slumbering Babe, fulfill.
As I before Thee now
Shall waves submissive bow,
And storms be still.

John B. Tabb.

Drawing by Charles Livingstone Bull. Kindly loaned by *Boy's Life.*

PAGE

AFRICA—Missionaries in 195
Letters from 64, 257
Notes on 193, 194, 241
Paragraphs on 200, 203
Half a Century's Growth, 195; Ndongo Mha and Others, 199; At Lolodorf, 201; From Village to Village, 201; Nana's Funeral, 202; School-girls at Benito, 203; Seeing Light, 205; Christian Influences in Bululand, 205; The Last Day of School, 230; Concerning Africa, 280.

ALL AROUND THE HORIZON 133

ANNUAL MEETINGS 140, 141, 142

ARE YOUNG PEOPLE PROBLEMS? 91

BIENNIAL ASSEMBLY 134

BOARD OF FOREIGN MISSIONS TO WOMEN'S BOARDS—Letter 235

BON VOYAGE 62

BOOK REVIEWS AND NOTICES:
Devotional Readings, 21; *Mey Wing*, 21; *Tourist Directory*, 21; *Hepburn of Japan*, 54; *The Child in the Midst*, 174; *Studies of Missionary Leadership*, 175; *The New Era in Asia*, 177; "*Go and Tell John*," 177; *Our Task in India*, 177; *Indian Medical Sketches*, 179; *Education of the Women of India*, 180; *Y. W. C. A. Handbook*, 180; *Books Received*, 181.

CHANGES IN THE MISSIONARY FORCE 21, 44, 58, 83, 112, 132, 164, 186, 208, 237, 280

CHINA—Missionaries in 3
Letters from 18, 64, 89, 113, 138, 161, 233, 257
Notes on 1, 2, 145, 170, 218, 242, 266
Paragraphs on 6, 11, 15, 17, 133, 159
Our Greatest Single Task, 4; A Call for Help, 7; Some Chinese Contrasts, 8; Progress and Conservatism, 9; Among the Island People, 10; *Pro Patria*, 12; Approaching our Chinese Fellowmen, 12; On the Road, 14; Grateful Appreciation, 16; With Official Favor, 16; Women's Convention in Tsining, 17; Sunshine and Shadow, 136; A Notable Day for China, 147; A Perennial Need, 159.

CHINESE IN THE UNITED STATES: Notes, 121, 122; Presbyterian Seedsowing Among Orientals, 124; "Oriental Women Students in America," 126.

CHINA CAMPAIGN 1

CHURCH'S REVEILLE, THE 171

CONFERENCES 102, 139, 165, 184

CONSTRUCTIVE QUARTERLY, THE 140

DO YOUR CHRISTMAS SHOPPING EARLY 260

DRUM BEAT HEARD ROUND THE WORLD 256

EDITORIAL NOTES:
Our New Cover 1, 25
The Kabaka of Uganda 1
Mistaken Notice of Mr. Chandler's Death 25
Anglicans and Presbyterians in Shantung University 25
A Good Example 26
Christian Church 26
Wanted, a Trained Nurse 49
Gifts of the Women 50
Typhoid Inoculation 50
The London Times on Missionaries 50
Origin of the Jinrikisha 50
Remedies for Seasickness 50
New Medical Adviser 73
Occidental Young People 74
School of Tropical Medicine 74
A Cobbler's Letter 74
Sturges Seminary 74
Anonymous Gift 74
Secretaries of Literature 97
Chair of Missions at Columbia University 98
Boys' Rights 98
Moving to Room 904–905 ..... 5, 121
Revising Lists of Officers 121, 265
Presbyterian Gifts for 1913 121
The Immigrant Problem 122
Gifts from Foreign Christians 145
From Women's Boards 145
Growth of Work 145
Women in Routine Work 145
A Silver Wedding 146
Missionary Typewriters 146
Editor's Appreciation 169
Missionary on Women's Meetings 169
Housekeeper Wanted 169
Requests for Cards 169
Missionary Friendships 170

PAGE

Missionary Packing 193
Missionary Survey 193
Church Mission Review 194
Board's Letter to Missionaries 217
Continuation Committee Fund 217
Board's Educational Requirements 217
The Child in the Midst 218
Maharajah of Kolhapur 218
Tidal Wave of Devastation 241
Joint Meetings Home and Foreign Board Workers 242
No Retreat Fund 242
Historical Records 265
England's Help in India during Civil War 265
Effect on India Missions of War 265
Appeal of Bible Society 265
Missionary Articles 266

FACTS AND FIGURES 69

FEDERATION OF WOMEN'S BOARDS 44, 67

GLANCE AT INDIA'S LITERATURE, A 182

GROWTH OF SPIRIT OF UNITY AMONG WOMEN 66

GUATEMALA—Missionaries in 243
Letter from 188
Note on 26
Paragraph on 251
What a Trained Nurse is Doing, 249; Consecration of Nurses, 251.

HAINAN—Letter from 42

ILLUSTRATIONS:
Africa: Map, Stations of the West Africa Mission, 195; View from Efulen Hill, 196; Mrs. A. C. Good and Women's Missionary Society at Gahoon, 197; Some of the Doctor's Patients, 199; Fresh from the Jungle, 201; Schoolhouse at Benito, 203; Girls' Dormitory at Benito, 204; Learning the three R's at Elat, 307. *China:* David Gregg Memorial Hospital, Julia M. Turner Training School for Nurses, 6; Snapshots, a Canton Group, Mrs. Corbett and Children, Miss Frame, Paul Abbott, Jr., 11; Typical Bit of City Wall, 13; Miss Snodgrass among her Birthday Trophies, 16; First Women's Convention in Tsining, 17; Girl of Chining Chow, 136; Faculty and Graduates of Union Medical College, Peking, 147; the same Entering Church, 148; A Canton Pagoda, 160; Dr. J. E. Williams and Family, 176. *Guatemala:* Dr. Mary E. Gregg, 249; Miss Henrietta York and Her Three Guatemalan Nurses, 250; *Patio* of Mission at Guatemala City, 251. *India:* Rev. Dr. and Mrs. Stanley White's Royal Progress through India, 77; Mrs. White Landing at Ratnagiri, 78; Mrs. Higginbottom's Dispensary, 80; Bullock Cart Crossing River by Boat, 82; Miss Clara Thiede, 84; Ten Little Indian Boys, 88; Women at Kasur Presbyterial Meeting, 149; Tent in which Meeting was Held, 150; the Higginhottom Family, 159. *Japan:* Tsuchi Hironaka, 52; Gertrude S. Bigelow, 63; Clarissa Leete Hepburn, 55; Flood in Sapporo, 56; Bridge to Sunday-school, 56; Riddle Kindergarten at Port Arthur, 59; the New Emperor, 60; Three Little Princes, 60; Study-hour at Hokusei Jo Gakko, 61; Miss C. H. Rose and Her Girls, 174. *Korea:* Bahies at Bible-class, 29; Rev. Yee Kee Poung, Wife and Child, 30; A Village on the River, 32; Afternoon Callers, 33; At the Well, Pony Loaded for the Tour, Starting in Four-man Chair, 38; The Blind Reading the Bible in Korea, 40; First Three Boys Arrested as Conspirators, 127; The Lovers, 128; Main Building and Dormitories of Hugh O'Neill Academy, 128; Church Organized by Yang Chun Huig, 130. *Mexico:* Saltillo Graduates with Miss Jennie Wheeler, 248. *Persia:* Dr. Edna Orcutt, 106; Some of Persia's Christian Women and Miss Montgomery, 272; Camel Caravan Taking on Load of Rugs at Hamadan, 274; Persia's Primitive Threshing Machine, 275; View from Roof in Hamadan, 276; A Native of Hamadan, 278; Dr. Mary D. Allen, 279. *Philippine Islands:* Hospital at Dumaguete, 221; Boys of Alhay Dormitory, 223; Students Arriving at Silliman, 224; Home of Magill Family before and after Fire, 226; Chapel in Lawaan, Antique Province, 227; Dormitory for High School Students, 228; Map of Philippine Mission, 229. *Siam and North Siam:* Two Girls and Their Brother, Nan, 100; Heathen Temple, 102; Young Siam, 102; Dr. and Mrs. Eakin and Helpers in Dodge Tent, 105; Siam's Burden Bearer, 108; Teachers in Harriet House Girls' School, 109; Miss Edna S. Cole and Princess Chirtchome, 110; On the Veranda at Bangkok Christian College, 110; Decorations at Chieng Mai, 111; Mrs. Cort and Pupils at Prae, 131; Little Sirit, 131; Old Christian and Descendants, 178; New Vehicle for Medical Missionaries, 181; Miss Annahel Galt and Her Pupils,

PAGE

182. *South America:* School at Barranquilla before and after Remodeling, 156; Cartagena from Outside the Wall, 253; House Where Meetings are Held, 253; Old Papa Le Studying the Bible, 254; Primary Class in Cartagena School, 254. *Syria:* Mrs. Sursock in Front of Bust in Her Honor, 269. *In the United States:* Silv r Bay, 115; Mrs. Ng Mon Po, 126; A Christian Family, 126; Mrs. William Wallace, 246.

INDIA—Missionaries in ... 75
Notes on ... 73, 74, 145, 146 265, 266
Letters from ... 18, 89, 113, 161, 233, 281
Paragraphs on ... 75, 79, 81, 133, 137, 151
Opportunity Knocks at the Door, 76; A Day at Danouli, 78; An Amateur's Dispensary, 80; An Evangelistic Tour in the Konkan, 81; From the Heart of a Friend, 82; Mrs. Wiley Remembered by What She Has Done, 83; Miss Thiede's Letter, 84; Unsanitary Conditions of India, 84; Worshiping Strange Gods, 86; Lahore Presbyterial Society Meets in Kasur, 149.

INTERDENOMINATIONAL STUDY CLASS 63

ITEMS ... 69

JAPAN—Missionaries in ... 51
Notes on ... 26, 49, 122, 146
Letters from ... 113, 138, 281
Paragraphs on ... 60, 62, 133
Mission Work in Japan and its Influence on My Life, 51; Laying Good Foundations, 55; Stormswept Sapporo, 56; "Whose Hearts the Lord Opened," 57; Soldiers and Children, 58; Roadbreakers in Nippon, 59; A Bachelor Maid's Grandsons, 60; "Church Sociables," 63; A Dream Comes True, 160; Japanese in the United States: Note, 121; Presbyterian Seed Sowing Among Orientals, 124; "Oriental Women Students in America," 126.

KEEPING HOLD OF THE CHILDREN ... 235

KING'S ARMY, THE—How Missionaries are Affected by the War ... 220

KOREA—Missionaries in ... 27
Notes on ... 25, 26, 98, 194
Letters from ... 64, 89, 161, 209, 257
Paragraphs on ... 31, 33, 37, 39, 40, 133, 135, 151, 156
The Spirit's Message, 27; Moving Pictures of Women's Classes, 29; Houseboating on the Tai Tong, 32; Weakness Made Strong, 33; How Probationers are Initiated, 34; Sent Far Hence, 38; An Answer to Prayer, 61; Typical Experiences in Time of Trial, 127.

MAGAZINE PROGRAMMES ... 66

MEXICO—Missionaries of ... 243
Notes on ... 2, 74, 121, 266
Retrospect and Prospect In, 243; An Echo from Mexico, 246

NECROLOGY OF 1913 ... 3

NEW SOCIETIES ... 119

NEW WOMEN A CENTURY AGO ... 19

NOTES FROM HEADQUARTERS ... 17, 22, 44, 69, 93, 117, 142, 166, 189, 213, 238, 261, 285

NOTICES ... 3, 92, 93, 117, 132, 164, 213, 237, 238, 284, 285

OBITUARY NOTES:
Mrs. Fulton, 2; Mrs. Van Strien, 50; Mrs. Hail, 73; Miss Scott, 73; Mrs. Nelson, 73; Mrs. Forman, 82; Dr. Edna Orcutt, 97, 106, 122; Dr. J. S. Dennis, 98; Rev. F. H. Chalfant, 135; Mrs. Holcomb, 169; Miss C. H. Rose, 179, 242; Miss C. C. Downs, 170; Philip Irwin, 242; Rev. D. L. Coleman, 242.

ONE YEAR'S STEWARDSHIP ... 1, 13, 34

OVER SEA AND LAND ... 44, 65, 92, 116, 165, 212, 285

PAGEANTS AND PLAYS ... 139, 258, 282

PERSIA—Missionaries in ... 267
Notes on ... 49, 122, 145, 266
Letters from ... 42, 89, 113, 188, 209
Paragraph on ... 272
Dr. Edna Orcutt, 106; Two Brides from Faith Hubbard School, 271; Touring in West Persia with Miss Holliday, 273; Housekeeping in Persia, 276; Through a New Worker's Eyes, 279.

PERSONAL NOTES—Mrs. Peabody, 1; Mrs. Wallace, 2; Dr. and Mrs. W. O. Johnson, 25; Mr. Severance, 25; Dr. and Mrs. David Thompson, 26; Dr. Mary Robinson, 49; Mrs. Robertson, 50; Miss Bryan, 50; Miss Jefferson, 74; Dr. Whipple, 73; Dr. Sailer, 98; Miss Van Duzee, 122, 145, 146; Mr. and Mrs. Doolittle, 170; Mrs. Wachter, 170; Dr. Wallace, 170; Miss Mackenzie, 194, 241; Dr. Lehman, 241; Miss Parsons, 242; Mrs. Patton, 265.

PAGE

PHILIPPINE ISLANDS, THE—Missionaries in ... 219
Notes on ... 2, 145, 146, 217
Letter from ... 18
Paragraphs on ... 226, 230, 232, 236, 259
A Trying Ordeal, 39; The Presbyterian Church in the Philippine Islands, 221; Opeu Gates, 221; Long Strides at Silliman, 224; Burnt Out but Not Discouraged, 225; Welcome and Work, 227; At Cebu, 228; Rufino, 230.

"PRAY ONE FOR ANOTHER" ... 20

PRESBYTERIAL NORMAL CLASS ... 44

SCHOOL OF THE PRESBYTERIAN PROPHETS ... 184

SIAM AND NORTH SIAM—Missionaries in ... 99
Notes on ... 98, 170
Letters from ... 18, 188, 209, 233, 281
Paragraphs on ... 102, 109, 110, 112
Snapshots from Nan, 99; How They Kept Christmas at Chieng Rai, 101; Mrs. Missionary Shuts Her Eyes, 103; "One of These Little Ones," 104; Off the Beaten Track, 105; A Spicy Journey, 107; A New Spirit in Makiug Merit, 111; A Laos Montessori Girl, 130.

SOUTH AMERICA—Missionaries in ... 243
Notes on ... 26, 73, 193
Letters from ... 42, 188, 209
Laying Foundations in Brazil, 35; Home is Where the Heart Is, 156; Seeing the Harvest, 252; New Work in an Old Town, 253; After Twenty-five Years, 254; Pulling Against the Current, 255.

SUMMER SCHOOLS ... 164, 210, 211

SYRIA—Missionaries in ... 267
Notes on ... 73, 193, 266
Letter from ... 138
On Syria's Plains and Slopes, 157; Back Among the Women of Syria, 267; Items of Interest in Syria, 268; The Struggle in Syria, 270.

TREASURERS' REPORTS ... 24, 48, 72, 96, 119, 120, 144, 168, 192, 216, 240, 264, 288

UNITED STUDY OF MISSIONS—*The King's Business*, 19, 43, 93. *The Child in the Midst*, 93, 210, 235, 260, 283

VERSE—Nineteen Hundred and Fourteen ... 9
"The Burden" ... 37
"The Avalanche" ... 43
"The Day Thou Gavest" ... 62
"The Rhododendron" ... 108
"Ex Oriente" ... 123
He Is Not Dead ... 139
A Seasick Missionary ... 140
"Eugenics" ... 158
The Year Rolls Round in Rhyme ... 163
"Statistics" ... 202
"A Joke on Maria" ... 210
"Peace" ... 221
"The Steady Subscriber" ... 232
"Abbie Ben Adams" ... 234
"The Breeze at Bethlehem" ... ii
Persian Pearls ... 271

WANTED—Two New Missionaries ... 21
A Woman Doctor ... 109

WAYS OF WORKING—Getting New Members, 92; A Second Year Plan, 92; Using the Press, A New Poster, 116; Plan of Boise Presbyterial Society, Porch Correspondence Course, Extension Department at Work, 189; Advertising WOMAN'S WORK, 237; A Cafeteria Supper, 284; A Debate, 284.

WELDING THE WORLD TOGETHER ... 139

"WHITHER THE TIMES GO UP" ... 153

WHO'S WHO IN FEBRUARY NUMBER, 27; March, 51; April, 75; November, 243.

WHY GO TO A SUMMER CONFERENCE? ... 115

WITH PRESBYTERIAN YOUNG PEOPLE—A Fascinating Life; Men and Women Students in Shanghai, 41; With Student Volunteers at Kansas City, 65; Westminster Guild Items, 90; Post-card Announcement Summer Schools, 114; Biennial By-Products, 137; After College—What? 162; At the Recruiting Station, 187; At Boulder, 210; What Westminster Guild Girls are Doing, 234; The Minister's Wife Helps, 234; Mission Pageants, Why and How to Have Them, 258; Cards Wanted, 258; Suggestions for Pictures, ue Programmes, 282; A Missionary Society, An Omissionary Society, 282.

WOMEN'S DAY AT GENERAL ASSEMBLY ... 152

WOOSTER HOMES FOR MISSIONARIES' CHILDREN ... 283

WORLD INFLUENCE OF MISSIONARIES ... 10

WOMAN'S WORK

A Foreign Missions Magazine

Published by the Women's Boards of Foreign Missions of the Presbyterian Church. Mrs Henry R. Elliot, Editor

VOL. XXIX. SEPTEMBER, 1914 No. 9.

Vacation days are over now, but having their packing in mind we can appreciate the list of articles which Miss Mary Lee says that she and Mr. and Mrs. Maddox took on their four weeks' itineration from Hangchow last November. The list includes folding canvas cots, washbasins and clothes, besides tins of butter, dried toast, tea, coffee, meat, peas, corn, fish and milk in addition to alcohol lamps, kerosene stoves, foot warmers, hot water bottles, extra rope and oiled paper, kerosene, alcohol, old newspapers, new books and magazines, medicines, salve, soap, Bibles, hymn-books, tracts, pith hats (for sunny days), blankets, pillows, cameras and, as Miss Lee adds, "all but the proverbial birdcage. If in my secret heart I had a feeling that we should not need all of this, I knew better by the time our journey was half over, for Mrs. Maddox had itinerated before and knew what she was doing."

This trip took the three missionaries over hills, mountains, level country and waterways by sedan chair and boat through wind, rain, sleet and beautiful autumn weather, to people who were willing and eager to hear the Gospel. In some regions a foreign woman had only been seen twice before and in other places never at all, so it speaks well for these Chinese women that the novelty of the foreign woman did not absorb all of their attention to the exclusion of her message.

Fulasi Church organization was a great occasion. There were 5,700 people present at the service and 103 adults were baptized. Besides these, 251 names were received from the church at Elat, which brings the number of charter members to 354 communicants. Mr. Neal reports that the native Christians are supporting twenty-five evangelists and still can pay for the making of seats for the native churches, which have been put up free of cost by these generous Africans.

The many friends of the Beirut School for Girls and all who have contributed towards the new building for the school will be delighted to learn that the money needed for its completion has been given, through the Women's Board of New York, by Mrs. John S. Kennedy, who has just returned after visiting Syria and Constantinople.

Instituto Ingles is the name of the school which Rev. and Mrs. Chas. S. Williams opened recently at Bucaramanga, Colombia. Mrs. Williams writes that the Colombians hate the name "American" so cordially that "English Institute" was adopted for that reason. Iregui, a native Christian from Bogota, who is a trained teacher, was secured to assist with the teaching, and by the second month there were ninety-six boys in attendance and books for twenty-five! Unfortunately it takes seven weeks to get more (from New York) and valuable time was spent in copying off lessons. The Sunday school almost doubled in size after the Institute was opened.

Church unity is always an interesting prospect and in this connection *The Missionary Survey* tells that when the Southern Methodist Church established its new mission in the Congo such practical help was given by the neighboring mission of the Southern Presbyterian Church that some one suggested the union of the two under the name, American Presbyterian Methodist Mission.

A MACEDONIAN CALL is ringing out from Africa. The last report from the mission asked for thirteen ordained men, two physicians, two agricultural men, a builder, a printer, four German teachers and two single women. This number was wanted and — how many are answering? Nine new missionaries are going! Of this number three are single women but one (Miss Zipp) is to be married when she reaches Africa and three of the others are already married women. The United States has many hundreds, doubtless thousands, of men and women with the necessary training and character and why do they not seize their opportunity? Read the pitiful appeals from the missionaries themselves:

"As a large number of our workers go home this year, we are praying for enough new ones to come to help us."

LOLODORF. *Mrs. A. C. Good.*

"Africa is asking the Board for twenty-three new missionaries this year, and *each one is asked for a particular place and work.*" *Mrs. F. H. Hope.*

ELAT.

"The medical (work) is heart-breaking, so much sickness, and we don't know what to do. We have to see the people die and stand by helpless. We hope that we shall get a doctor here after next mission meeting."

BIBIA. *Christine Sudermann.*

"God has surely opened wide the door. Our duty and privilege (and yours) is to 'go in and possess' this land for Christ. But one thing now stands in the way, viz., 'Where are the laborers?' Can you look Jesus Christ square in the eye and say you have no responsibility in the going in to claim this people for Christ?"

BATANGA. *H. L. Weber, M. D.*

"If people only knew how joyful it is to work here and how much fruit of your labor you see, I think that they would crowd into Africa."

EFULEN. *Hilda Laible.*

"NEW people are coming into the churches constantly and there is a steady regular growth," writes Mrs. E. H. Miller from Seoul. "Last Sunday, at our City Church, a whole family rose when the invitation was given to those who had 'come to believe.'"

CLOCKS are uncommon luxuries among the natives in West Africa and events are dated by the every-day happenings. For example, Zamō said that she received the news of her sister's sickness "a little while before the guinea fowls talk," *i. e.*, about five o'clock in the morning.

REV. DR. S. M. ZWEMER has a reassuring article (translated and reprinted from *Evangelische Missionem*) in *The Church Missionary Review* on "The Present Crisis in the World of Islam." He analyzes the crisis from its political, social and spiritual aspects and in speaking of the spiritual crisis says:

"The representatives of modern Islam are our allies in all questions of social and ethical reform, and are engaged upon the task of bringing Islam into harmony with the Sermon on the Mount. The change of attitude towards Christianity and the Bible is significant—a change from arrogance and fanaticism to a willing ear and an inquiring spirit, such as is illustrated at any mission station. Increased Bible sales in Arabia, liberty of preaching in Persia, crowded mission hospitals in Turkey, public baptisms in Egypt and India—all these evidences point in the direction that the fields are ripe unto harvest. In the course of last year the Gospel has been preached in places formerly considered inaccessible and dangerous, such as the ports of Mecca and of Medina, and important pilgrimage centres in Persia. Nor should it be forgotten that there are parts of the field where whole sheaves are being gathered in; witness Java, where converts from Islam number more than 24,000; Sumatra, where Islam is reported as stationary; Bengal, where the Baptist Mission has gathered a large number from Islam and speaks of a community of 5,000 souls."

FROM time to time our readers ask for articles which cover the history and growth of some one of the missions. This month Miss Jean K. Mackenzie has written such an article about West Africa Mission. Although Miss Mackenzie has resigned from work on the field her nine years' experience there places her in a position to know whereof she writes.

Our Missionaries in Africa

AND POST OFFICE ADDRESSES

General Address, German Kamerun, West Africa, via Hamburg.

Mrs. O. H. Pinney,	(Benito),	Batanga	Mrs. H. L. Weher,	Efulen	Mrs. A. B. Patterson,	Lolodorf
Mrs. J. Wright,	"	"	Miss Hilda Laible,	"	Miss Christine Sudermann,	"
Mrs. P. J. Kapteyn,	"	"	Mrs. A. N. Krug,	Elat	Mrs. A. C. Good,	"
Mrs. A. G. Adams,		"	Mrs. W. M. Dager,	"	Mrs. W. S. Lehman,	"
Mrs. F. R. Senska,		"	Mrs. F. H. Hope,	"	Mrs. S. F. Johnson,	Metet
Mrs. G. Schwab,		"	Miss Verna E. Eick,	"	Mrs. D. C. Love,	"
Mrs. J. G. Sutz,		"	Mrs. F. W. Neal,	"	Miss Elizabeth Christie,	"
Mrs. L. D. Heminger,		Efulen	Mrs. A. B. Carr,	"	Mrs. R. H. Evans,	"
Mrs. J. A. Reis, Jr.,		"				

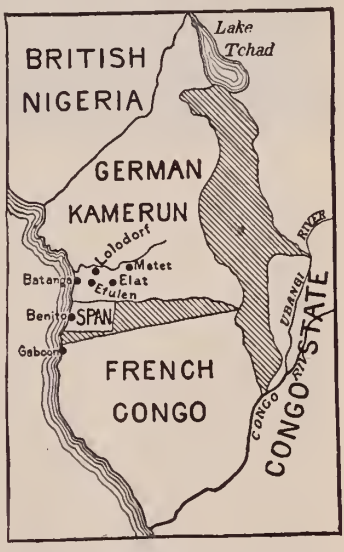
Unassigned: Mrs. G. C. Birtchet, Mrs. E. Cozzens, Miss Marie Gocker, Miss Anna B. Raub and Mrs. B. J. Reemtsma.
In this country: Mrs. H. A. Hoisington, R. 5, Rockford, Ill.; Mrs. C. W. McCleary, Fairfield, Ia.; Mrs. W. C. Johnston. 135 Duncan Ave., Washington, Pa.; Mrs. F. O. Emerson, Memphis, N. Y.

Half a Century's Growth

Five decades ago West Africa Mission was housed on Corisco Island and neighbored by the American Mission at Gaboon on the mainland. Not until 1871 were these two missions amalgamated under the Presbyterian Board. At the time of which we speak, in 1864, four missionaries were home on furlough, the remaining five were on the island;—its three by five miles were home to these. They must pass its ring of surf and sail forty miles in an open boat to visit their three out-stations on the mainland. These out-stations were on the coast, none of them were inland. Corisco Island is one degree north of the equator. You must think of this little island, set in its silver ring of surf, as very beautiful and very lost from the world, and of those five tribal brothers of yours you must think as the centre of happenings very dark, very tragic. "In those days, in those streets" heavy burdens were to be borne and tragic circumstances to be endured. About one hundred Christians there were in that early church, and perhaps one hundred children in the mission school. Dear little children, who were very welcome to hearts emptied of friends and family. Fourteen Africans were entrusted with responsibility; one of these was the wonderful Ibia, so long a pastor among the Benga, and whose son is now pastor over his father's church in Corisco.

Another decade, and in '74, the mission occupies Corisco, Baraka in the Gaboon and a shade north of the equator, and Benito, a little north again, on the coast of Spanish Guinea. There are eleven tribal brothers of your own in the heat and burden of that day; five of these are due to leave on furlough. There are now one hundred and sixty-seven church members and nearly two hundred school children. Six missionaries have died in this decade. That little tribe of the people of God in that valley of the shadow—what sad things they have had to suffer in the ten years just past! The lovely Mary Latta Nassau—herself to help her husband on one dark night to disinter and to rebury her little son, lest the grave be despoiled. And herself to die in an open boat on a moonlight night between Benito and Corisco. God has given us better days, but there is a trace of tears upon the map.

In 1884 the mission has sent an arm up the river from Baraka, for Angom is a station. And there are two stations up the



STATIONS OF WEST AFRICA MISSION

Benito, 93 miles south of Batanga (seaport).
Efulen, 57 miles east of Batanga.
Elat, 56 miles east of Efulen.
Lolodorf, (MacLean Memorial Station,) 70 miles northeast of Batanga.
Metet, 73.5 miles northeast of Elat.
Shaded portions of the map represent New Kamerun, a recent acquisition of the German Government.

Ogowe River. There are seven outstations. This effort inland is a beginning of new things, and there is a new wind in the sail. Twenty-two missionaries are assisted by twenty-six African Christians. Of God's servant in Corisco, the Benga Ibia, the mission reports to the Board: "His plans and influence have the great merit of aiming at self-support, both in church and in school." This in '84 and spoken of a black man!

In 1894 the mission, with twenty-two missionaries, has left Corisco to the care of the native Christians, has disposed of the bulk of its work in the French Congo to the French Protestant Society at work in that colony, has held the work at Baraka, Angom and Benito, and has opened up two stations in German Kamerun. One of these is Batanga, on the coast, a little more than one hundred miles north of Benito; another is Efulen, inland from Batanga fifty-seven miles and among the forest people. There is a very joyous note in the mission's report to the Board in 1894; God's child, the Bulu, begins to move across the page, there is a little flourish of trumpets in the score. There are now over twelve hundred communicants in the coast churches, over three hundred children in the schools, over forty native assistants in school and church. There is a report of over a thousand patients treated by mission doctors. The Board has granted the request that a man be sent out for industrial work—he is on the field. And while there is at this date no report of funds in the statistical blank for contributions from native sources, there were certainly contributions received in every Christian centre. In these ten years there is a record of four deaths; not a year from this date Dr. Good died.

VIEW FROM EFULEN HILL

Ten years later and we are in 1904. The mission has a force of thirty-eight, and has added to Baraka, Benito, Batanga and Efulen two more stations among the forest tribes — Elat, fifty-six miles east of Efulen, and MacLean Memorial Station, seventy miles northeast of Batanga. We have thirty-one outstations and fifty-five native assistants. There begins to be talk of church attendance — a phenomenal attendance of five hundred at Efulen and of seven hundred at Elat. There are fourteen organized churches with a membership of over eighteen hundred. There are over nine hundred in the schools. Industrial work is still in its pioneer phases. Self-support is a major idea, and in the Board's statistical blank native contributions are set down to the tune of $1,476. Eight missionaries died in these ten years—it was then as if "the flowers of the forest were a' wede away." That was the dark before the dawn.

Dr. Halsey, a secretary of the Board, was present at the mission meeting when the report for 1904 was read. God's blessing was upon this secretarial visit—the only visit that the West Africa Mission has known. It had its part in the developments which were to mark the next ten years.

You yourselves may read the report

MRS. A. C. GOOD AND THE WOMEN'S MISSIONARY SOCIETY AT GABOON
Photo. from A. G. Adams' set of postcards.

of your mission presented to the Board in 1914. In the last ten years the mission has pressed inland as fast as money and men have permitted. Baraka, the last of our holdings in the French Congo, is now in the hands of the French Protestant Society. To Benito, Batanga, Efulen, Elat and MacLean has been added Metet, seventy-three miles north of Elat. Out-stations occupied more or less continuously by a missionary or by a missionary and his wife have been opened at Olama, sixty odd miles north of MacLean Station, and on the Nlong River, Fulasi, east seventy miles from Elat; Ndenge, east one hundred and forty miles from Elat; Yebekolo, northeast of Metet one hundred and ten miles and a lonely missionary has been stationed during the better part of the last year two hundred and fifty miles east of Elat at Lomè, where the mission would, if it could, open a new station.

Besides these main out-stations manned by a white missionary or a white man and his wife, there are seventy-three out-stations in the care of African Christians. So much for the territory occupied by a mission which is responsible for half the Kamerun Colony, and which is manned by fifty-two missionaries, a third of whom are always on furlough. There are no railroads in that territory. There are 409 of a native force of assistants, a church membership of over five thousand, organized churches to the number of sixteen, over twenty-two thousand catechumens under regular instruction, and adherents to the number of thirty thousand. Eight thousand people have assembled on a Sunday at Elat, and as far inland as Fulasi there has been an attendance of six thousand people at one service. Of these sixteen churches all but one are self-supporting. There are over ten thousand pupils in the schools. There is an industrial plant to the value of over nine thousand dollars, apprentices to the number of over a hundred, and gross receipts last year amounting to eight thousand eight hundred dollars. Medical work, under four physicians (two of the corps of six being absent on furlough) has been done under an extreme pressure. Over ten thousand patients have been cared for in the past year—by physicians and by laymen, where physicians have been lacking.

Put your ear to the ground of these

statistics and you will hear the tramping of feet—the feet of the many companies of the tribes of the forest and by the sea, who are up and about their Master's business. Their leaders run before them. Surely you suspect that these leaders are black. Surely you feel a discrepancy between a force of fifty-two missionaries, twenty-six of whom are women, and a third of whom are always on furlough, and a body of thirty-seven thousand black men and women scattered throughout a forest country as big as the State of New York. In the last ten years the black men with whom the white missionary shares his burden have increased at the rate of one to eight.

Surely the volume of these statistics has meaning to you. Those drums that clamor in the dawn of a Sunday morning, calling the Christians of unnumbered villages to keep holy day; these files of men and women who go to God's house by the dim ways of the forest or the sun-smitten ways of the beach; these heavy loads of copper monies that come in from the many Christian communities; these witnesses to our Lord Jesus who speak morning and evening in the palaver houses of obscure villages; these mothers who teach their little black children to pray; these young wives who follow their evangelist husbands on long missionary journeys—this mustering of Ethiopia—surely this must mean much to you?

And what, in this tumult of new birth, of your tribal brother? How does he fare in this strain and stress? Thanks to modern prophylactic measures against malaria he survives. He no longer lives in the shadow of death. His mosquito net saves him,—this, and a shortened term of service. For, since the visit of the Board's Secretary in 1904, furloughs recur in West Africa after three years on the field. These two great mercies have prolonged the life of your tribal brother. From 1905 to the present date there has been no death in the mission from African fever. Deaths there have been since then, three losses have been mourned by the mission. Many illnesses there have been, and resignations from a service which has broken the health of individuals. But death from African fever there has been none. This in a mission where during the ten years ending in 1874 a corps of less than fifteen missionaries lost five, in the next ten years a force of twenty, more or less, lost three, and in the following decade the mission reports to the Board: "The deaths and permanent returns, mostly for health, appear to exceed the average number of workers who remain on the field. Frequently grave doubts have arisen as to whether it is best to continue the mission in such a climate." From 1894 to 1904 of a force of from twenty-two to thirty-eight missionaries, eight died. And in the last ten years, with our force nearly doubled, we report the death of three, two of whom were aged.

Thus the major hardship of life in Africa is no longer that we die. And as God has remembered us to keep us from death, let us keep a reverent memory of those whose going before lay through the valley of the shadow, those who were brave and died young. That was an heroic age.

This is an age of growth, of administration, of business principle. Emphatically of growth. The major hardships of the modern missionary is the intolerable weight of the things undone in this day of unlimited opportunity. The region beyond haunts him by night, as the clamor of the neighborhood beats about him by day. The mission as a whole and as individuals would occupy a point four hundred miles inland, which for lack of men and means may not be occupied. The Board, under its present load of debt, cannot authorize the opening of a new station. And this is a heavy burden to be borne by men whose knowledge of tribe and opportunity is not academic, but the knowledge of eye and ear and heart. This need is a continued crying at the door of the missionary's bark house.

Jean Kenyon Mackenzie.

Ndongo Mba and Others

Medical work is not all surgery and there are many who come to us for simple treatment who go away with a greater illness healed. It is interesting to think of how the different departments of the work all combine to lead the people to the Saviour.

There was one young man who had lived close to the station for a long time,—it seems to me almost from the beginning of our work, and for a long time had showed the results of disease but would never come to get medicine although he had seen others healed. About a year ago he came to the hospital to take treatment and immediately began to improve. I asked him why he did not come sooner, for he had suffered for years, when he could have been relieved in a short time. "Why," he said, "I did not want to be a Christian and that was the reason that I was staying away." This man could only be reached by medical treatment, and he had withstood as long as he could. Afterwards he joined the first year catechuman class and has been very regular in his attendance.

One day a woman came with her child and begged that I save the child's life. The little one was limp in her arms and had a high fever and other symptoms. The microscope soon showed that it was a severe infection of malaria. After a few injections of quinine the little one took on an altogether different appearance and the mother, who had been almost in despair, became radiantly happy. I never see that mother but I think of the day that the little one was brought to the hospital nearly beyond recovery—and she never forgets what was done for her child in the hospital. Malaria carries off so many of the little African babies that it is no wonder that the people about our stations appreciate the doctors who are sent out.

Ndongo Mba was a headman near our station and had helped us in many ways, even though his friends and brothers were not so friendly. We had often urged him to accept Christ and it was difficult to know just what was hindering him. He was always neighborly and often came to the services, but when urged to accept the Lord he would put it off to some future time.

Disease was slowly sapping his strength and he was taken to several towns to be healed and at last was carried by his people to the coast to see if the Government doctors could not help him, but nothing could be done and as the last resort he came to the hos-

SOME OF THE DOCTOR'S PATIENTS. Photo. loaned by Dr. Lehman.

pital shortly after I returned from furlough. The poor man was in a very pitiable condition. I told him that I could not make him well, but that he was welcome to whatever care we could give. We were only able to alleviate his sufferings somewhat and to talk to him about the things that he had been constantly putting into the future.

His brothers wanted to take him away, so that he could die in his own village, or in that of a relative, but he preferred to stay at the mission. He gave himself to the Lord some weeks before his death and his confession made a great impression on those of his immediate clan who were out-and-out heathen, and they said, "All of the rest of us will come," but they are putting it off. Words come so easily to many of these heathen that they would mislead one who had never heard them before. Now many of them are going on and on in their old way and neglecting to come and be healed by the Great Physician.

Nzhwongo came like many others who first go the rounds of their own medicine men and then come to us for help. He had been a soldier and had taken as part of his spoils several wives—four in all. He came for treatment for an obscure disease and was in a serious condition, but said that he would stay until he died or was cured. Twice his friends thought that he was surely going to die and begged that they might take him away, but I refused, specially as he did not want to go, and his faith was at last rewarded and he left the hospital a well man.

While he was there, however, he accepted Christ and put away three of his four wives. It took some time before he could become settled with one wife, for two had peculiar claims on him, but even during the time of his indecision in regard to which wife he would keep he was a constant attendant at the services and a regular contributor. Now, after the domestic relations are settled, his face seems to take on a new brightness and he is most earnest in his work for Christ.

He has a palaver or rest house in his village in which the passing carriers may stop and rest and spend the night, and no one stays in that house over night without hearing the Gospel. He is allowed to collect a small sum from each carrier who uses the house and this is a source of revenue for him. Africans are great traders and seldom let a chance slip to increase their cash account. They are generous in many ways but more specially in dealing with their own clan. One day Nzhwongo came to me and said he had a question that was bothering him. It was in regard to his taking pay from those who slept in his house Saturday and Sunday nights. He did not feel like collecting anything on Sunday night nor did he want to take anything on Saturday night. We talked about it for a while and at last he decided that he would not take anything at all on either night but let the men have free lodgings. Are there many hotel keepers who would do that?

Not all appreciate or are apparently grateful for our services, but we often find that although they do not thank us personally, as is customary in America, they go to their villages and tell what has been done for them and often the doctor is very much embarrassed with the praises they give him when he visits some of his patients in their own homes.

LOLODORF. *W. S. Lehman, M. D.*

This year should be characterized as Efulen's building year. Six buildings have been under way and five of them are of cement and iron. As to the outlay of work involved in constructing such buildings in the interior, one can have little idea until he tries it for himself. First, the amount of cement, iron and hardware must be estimated and ordered from England, Germany or America, and this requires from three to six months before the material is landed at Batanga, which is more than fifty miles away, without even a wagon road connecting it with Efulen. At Batanga this cement and iron must be divided into little one-man loads, not to exceed sixty-five pounds each; then, as occasion offers, men are sent to carry up these loads. The sand used with the cement must be obtained from the river bed at the dryest part of the dry season, and be carried in little basketfuls to the desired place.—*Report.*

At Lolodorf

My own department is to prepare the sewing for over forty girls. This term I cut out dresses for little children and patchwork pillow cases. Could you have gone with me yesterday to sewing class you would have seen the happy group of girls. Mrs. Reis has the older girls and does the talking.

The garments are sold to the native women. You may ask, "Why don't they make them?" They will not do it, probably because they were not taught to sew when they were girls. Then another question, "Why do I cut and baste and not teach the girls to do it?" Because we have only remnants that have been donated and it requires more thought to piece them out than the girls can command. With so many girls you can see that while three or four of them were standing around me for instructions, the other thirty-six would be "cutting up didos." It is not my ideal and I would do differently if I could.

Another part of my work is to entertain travelers, because many pass here, and it is convenient to stop over night. In four months thirty different persons have eaten at my table. This is not hard work but it takes time.

On Easter Sunday Albert (Rev. A. I. Good) had to be at Fulasi to help to organize a new church. This station of Fulasi has had a white missionary and wife only two years and their Sunday congregations are in the thousands. As Mr. Neal says: "Everything seems to increase here except the number of white workers." Albert had to come back the next day and go to his Mongale charge to hold communion, and found there the largest audience and collection in its history. He came home for a day and then went to Lam for the same experience. These are only out-stations, but are growing rapidly and he is very much encouraged over the eight months' work here, as everything is going forward well. (*Mrs. A. C.*) *L. B. Good.*

MacLean Memorial Station.

From Village to Village

On our recent trip we had expected to stay in a town which is quite a Christian centre, from which a great many people come to us on collection and Communion Sundays, but not finding a good house there, we went to another town a short distance away where we found but three Christians in two large villages. Here we camped and found so much to do that we both felt very reluctant to return without having spent more time there.

The people are always anxious to hear the Gospel, especially if taught by a white person, but they have so many difficulties in the way of their confessing. So often a woman gives as her excuse for not being a Christian that she is still unmarried and hunting a husband, therefore she cannot confess. It makes us think of the man who had "married a wife," therefore he must be excused. But it is a very real matter with these women, according to Bulu custom, and

FRESH FROM THE JUNGLE
Photo. by W. C. Johnston.

it takes them a long time to learn to "seek first the kingdom of God," and then to trust Him for the way out of their difficulties.

But it is a real pleasure to be with those who have begun to know the Master and His power in their lives, and to hear them testify so earnestly to others that they have tried Him and that He does keep them from falling. It is a great compensation in itself to see the transformation which comes into heathen lives. One old woman, who was apparently near death, was so afraid to die, but now all that fear seems to have passed away and she is patiently waiting for her release.

As I was passing through a town Sunday a woman called from her door for me to come to see her. On reaching her house, I found her suffering from a bad eruption all over her body, and, as usual, was covered with the redwood powder and was very thin and emaciated. She told me that I had passed through her town before but that she was not able to see me; that she was sick and could not attend the meetings, had confessed but recently and was so hungry for the words of God, and wouldn't I please tell her "just two words." It was near night and I had to hurry, so it was necessarily just the "two words," but she looked grateful even for that little.

The opportunities for work in the villages are unlimited, and doing our very best we can not accomplish what we feel we should do. There are thirteen roads out from Elat, and the villages are quite close together, so you see our parish is large and it is needy.

What we need most is that evangelists and teachers may be raised up from the church in Africa to take care of this great field. *Verna E. Eick.*

ELAT.

STATISTICS

"STATISTICS prove" so many things:—
The size of towns, the height of kings,
The age of children in the schools,
The skull development of fools,
The salaries that parsons get,
The number of abodes to let,
The wealth of lucky millionaires,
The price of hens and mining shares—
All things below and things above—
It seems to me "statistics prove."

But no; statistics never yet
Appraised a single violet,
Measured the glances of an eye,
Or probed the sorrow of a sigh;
Statistics never caught the gleam
That dances on a meadow stream,
Or weighed the anthem of a bird
In forest isles devoutly heard;
Statistics never proved a soul,
In high or low, in part or whole;
Sin, beauty, passion, honor, love,—
How much statistics cannot prove!

A. R. V.

Nana's Funeral

MRS. WEBER writes from Efulen the following account of the death of Minko Mi Ntem, known as Nana, one of the early converts to Christianity. "Even the Christians indulge in wailing and it always seems so affected that it is difficult to have any sympathy for them. They did not permit any wailing for Nana, so it was a quiet funeral and there have never been so many people at such a service here. They came for miles in all directions. Tuesday morning, when I went down to the house, it was packed and there were more trying to get in. The corpse was laid on a mat on the floor and the near relatives were gathered around as usual. Someone suggested that they go into the space back of the house, so I asked them to pass out the front way, across the street to a clump of plum and pear trees where there was shade all the forenoon and the people would not have to sit in the sun.

"When the coffin, of boards, was finished we lined it with white cloth

and the men marveled that a woman could handle a tack hammer. One of the men said, 'Everything that a woman does she does with vanity' or 'in a vain way!' Some of the people or our Christian headman had made two lovely wreaths of the large bell-like flowers with hibiscus and ferns and Mrs. Heminger and Mrs. Reis made three beautiful bouquets of ferns and roses. Old Minko looked very natural and peaceful in her last sleep. Mr. Heminger conducted the service and everything was harmonious, and we hope that it will make a lasting impression on the people."

Mrs. Neal reports that, during the last five months of the year 1912 at Elat, she treated the following cases:

393 surgical,	19 maternity,
320 medical,	4 white traders,

and seven operations were performed, in three of which anæsthetics were necessary. From August 1, 1912, through April, 1913, the native assistant treated 622 schoolboys and 1,375 other natives.

Schoolgirls at Benito

Our school this year was larger than ever before in the history of the station, and we had to turn away some for lack of accommodations. Even then the dormitories were far too crowded for the physical and moral welfare of the children. Fancy seventy-six girls and two matrons crowded into a small building, perhaps twenty by twenty-four feet in dimensions! We are hoping ere long to have a new girls' plant. We feel very keenly our responsibility in regard to the physical as well as the spiritual welfare of our school children.

One of the great hindrances to our work here is the native "medicines," and our great desire is to lead the people to lose faith in these heathen practices and to come to our doctor for treatment. Just as soon as a child becomes ill some one is likely to come and want to take her to town. This we do not allow, as we know that they only want another opportunity to practice their native medicine. And how the poor people do suffer at the hands of native doctors! One idea they have of medicine is that it should be very strong; and the more it hurts the "stronger" it is. For pleurisy, for example, they make little cuts with a knife over the side, and then they rub the incisions with green pepper. There is "something doing" then you may imagine! Then, of course, there is the great realm of fetish medicines into which I shall not enter at this time.

SCHOOLHOUSE AT BENITO. Photos. sent by Mrs. Wright.

To return to our school children. One of the little girls became critically ill with pneumonia. I soon saw that her very life depended upon her being properly nursed, and this I knew no native could do. So I had her brought up into my house and took care of her myself. When her people saw how much interest I was taking in her, they did

not try to get her away, but would come and watch me care for her, and I was glad of the opportunity to explain some things to them. It all seemed quite wonderful,—the record of the temperature and pulse, and the knowledge as to just what each medicine was for and the effect it would produce upon the patient, the exact hour for each medicine, and ventilation and general care. The child recovered very nicely, and her people were most grateful, and I am sure that their faith in our knowledge of medicine is greatly increased.

My time and interest this year have been very much occupied with these girls in our school. This is especially true since we have the only Protestant school in Spanish Guinea and only here can the future mothers of the race be properly trained. Hence we feel our responsibility most keenly, and long to measure up to it more adequately. It is not until one goes about in the towns and villages that one can appreciate what the training here means.

THE GIRLS' DORMITORY AT BENITO, FOR 76 GIRLS AND 2 MATRONS!

I went to visit a sick woman the other day—Nyabome is her name. Both she and her husband are Christians, having been trained in our school here at Benito. Their house was just the ordinary native hut of bark walls with mat roof and bare floor. But everything was as tidy as could be: the floor was cleanly swept; baskets, pots and other household furnishings in order, and withal the humble little cottage bore a homelike aspect. But more pleasant still was the Christian atmosphere which pervaded the place. About the room sat a number of Christians with Bibles and hymn-books in their hands, and I found that they had just held a little service of prayer and song. Only one who has visited heathen homes and who knows how poorly those who are ill are cared for, in spite of good intentions, and who has some conception of the sin, suffering and sorrow which is not revealed on the surface, can appreciate how refreshing was this little scene. There are now many such Christian homes about us here, and many—still very many—of the other kind, both here and among the Fang back of us who as yet have had almost no opportunity of hearing the Gospel, and are living in darkest heathenism. We long to go to them; but the daily duties keep our hands full and the things beyond we can only dream about. And so the months, the years go by, and still we wonder "how long?"

BENITO. *(Mrs. John) Una V. Wright.*

CELEBRATION of the Centennial of the American Bible Society will take place in 1916, and preparations are being made for the occasion here and in cities in the Far East. The society is sending out one of its secretaries to arrange with missionaries, native leaders and others to prepare suitable articles on the influence of the circulation of the Bible on these various lands and peoples. It is the intention of the society to publish some of these articles in book form later on.

Seeing Light

One of my greatest joys is to visit the Christian women in their towns and to encourage them in their Christian lives. I give them talks on "How Christians in America rear their children" and in whatever way I can I try to teach them to be clean in their kitchens and in preparing their food. Occasionally we invite some of the native Christians into our home for a meal, which seems a good way to get close to these childlike people, for it is quite true that you can often reach their hearts through their stomachs.

I am glad to visit the non-Christians as well and to talk with them of their relation to Christ. Many a long talk have I had with women (and men, too,) on this subject. They are nearly always willing to listen, but the influences at the coast have been counter and it has been difficult for many of the older men and women to break away from their early habits, but there has been a marked change in our Batanga women in the past three years. At first they were cold and did not seem to care about the white women and I felt as if I were not wanted and that they would be pleased if I did not come to see them. When I learned to speak their language, however, they changed their attitude. If one does not show an interest in them,—in other words, show that he is a friend—then it is a difficult matter to help them.

Work among women has not been done very extensively in the past at Batanga, but I believe that God will work mightily among them in time. The coast people are very different in temperament from the interior people, but even so, there are splendid women among them, with a desire to do right as far as they know it.

My work with the girls is a pleasure and a help to me and many a good time we have in play, both on land and in the ocean.

There are so many wonderful opportunities for service in the Dark Continent, but we are thankful for dawn. The light is spreading and in due time it will be a continent of light and liberty.

(*Mrs. H. A.*) *Eunice K. Hoisington.*
Batanga.

Christian Influences in Bululand

Many changes have taken place about Elat during the last months. The engine and saw-mill were set up and started some time ago and this week the printing press was placed—the first printing press in Bululand. The new house for the bushrope boys has been completed and they have moved to their new quarters, which brings all the work together into a new "town." And it is really a town now, for there have been houses built to accommodate thirty boys with their wives, as well as a dormitory for unmarried boys.

It seems a great step in advance, this bringing together of young people of similar interests, similar problems and similar temptations for it makes work among them easier and more effective. In my work among the apprentices' wives, I find it a great advantage, not only in making them easier to visit, but in drawing them closer together and in bringing them to see the possibilities and responsibilities they have as wives of future leaders.

I have conducted two classes for them and they have learned to make dresses for themselves, children's dresses, and shirts for their husbands. I think, too, that they have higher ideals and a more definite idea of what the Lord expects of them as they leave Elat and go with their husbands, many of them to distant places where Christ is not known. I have visited them in their homes and tried to give them some idea of the meaning of the word "home."

The longer I am here the more the fact is forced upon me of how utterly foreign the word "home" is to anything that these people know. As some of

you have heard in the past, little girls have been sold to their husbands when they are still very small, and that custom, although now contrary to law, is still prevalent. This fact, together with the practice of plural marriage, is explanation enough of why the Bulu have no word for "home" in their language. Perhaps you think that when a young man takes but one wife and marries her just as she is entering womanhood, the problem is settled as far as he is concerned. But this is far from the truth, for there are many other difficulties entering in.

The old custom of paying a large dowry still holds except in the very exceptional cases where a Christian father breaks over the line of custom, stifles his desire for the money and gives his daughter in marriage without requiring the dowry. The greed for wealth causes many fathers—may I not say most fathers—to force their daughters into

MARRIAGES DISTASTEFUL TO THEM,

simply because the man in question happens to be the first one who can put down the goods. They are beginning to have only the very vaguest idea of love as the foundation of marriage and the guiding principle in matchmaking.

Then a man will often take a girl without paying for her at the time, a custom which always brings trouble, for the father or brother will suddenly demand payment when the need of another wife for himself happens to strike him, or possibly when some other man demands payment from *him* for some woman for whom he hasn't paid. The result is that the man who has no dowry-bringing sister or daughter loses his wife and she is given to some one else. Perhaps they already have two or three children and the grandfather takes them, too, because their mother was not paid for. So you see, even supposing a man and woman remain true to each other (which is supposing a good deal), there are many other possibilities of their being separated. Surely if the Bulu had a word for "home" he wouldn't know how to use it.

There are little signs of encouragement in Christian families. To-day I was visiting a young woman when her husband returned from work. He came in and sat down beside her and his baby boy jumped and danced in the mother's arms. The father took him and played with him while the mother started about her work of preparing the evening meal. Surely a picture of home life you say. Yes, and if he paid for her fully when he took her, and the two of them remain true to each other and true to their Christian profession, their influence for good will be unlimited. It is in the founding of such homes as this that the hope of Africa rests.

Can you realize what a fierce struggle it is for these Christian boys? How custom pulls them and seems almost to force them into following her! Do you know what a strong hold custom has on you? Because we are not striving to break away from old customs, we do not appreciate their hold on us. Mr. Hope received a letter only yesterday from a carpenter who finished his apprenticeship here. He said: "Satan is trying to throw me down. My father has died and left his wives, and my brothers are all dead. Satan is tempting me to take the women. Pray for me."

Often we get letters asking for our prayers. Their faith in prayer is very strong, and their own prayers are very direct, simple and eloquent. They are always confessions of sin and weakness and pleadings for mercy.

The week before communion there were several boys on the porch one afternoon and I asked the boy nearest the door if he was a schoolboy. "Yes," he answered, "but I don't go to school here. I go to town school. I just came in for communion." "Where do you read?" I asked, glancing at the Gospel he held in his hand. "Oh, I don't read in this," he answered, "I read in the primer, but I have this because I 'make

prayers' for the women at my town in the morning." He was only eleven or twelve years old, so I asked if there wasn't some woman in the town who could "make prayers." He said that all the women in town who were Christians had just confessed and hadn't learned yet to conduct morning prayers.

The school which he attends is not in his own, but in a neighboring town. The teachers all hold daylight prayer-meetings in their school houses and the Christians of the various villages have taken up the custom. I asked the small preacher how long it was since he himself had confessed and he said he thought it was about eight months. He did not look upon it as anything remarkable that he was holding morning prayers; he was simply performing a duty that no one else could do.

The new Y. M. C. A. building at the industrial plant was dedicated recently and night school was held there. The boys are very proud of their building, which they call "the house of the young men who follow Christ."

LEARNING THE THREE R's AT FLAT
Photo. by W. C. Johnston.

In the last week or two before the girls left for vacation, I held several afternoon meetings for them in this building. The central thought of the meetings was our Source of Strength,—that thought linked with the thought of the influence of our lives here on those about us.

There was much prayer in the meetings and at one meeting I gave no talk but made it a prayer-meeting for keeping and guidance during vacation.

Even those who are not Christians seem to have no difficulty in expressing themselves in prayer.

There are times, however, when the missionary finds it hard to keep from smiling during a prayer. The other day when Mr. Hope went to a town fifteen miles from here to hold Sunday services, a woman in praying said, "Oh, Lord, we didn't come here to see people, or to make fun, or to scratch our itch, but we came to hear a real thing!"

Those who have become leaders in Christian matters sometimes find it hard to remember that when they are praying they are talking to God and not to the people. I was amused at an evangelist's wife one day because of the amount of information she gave the Lord in her prayer. Later she stood up to speak and said, "I want to talk about something that I have already told you in my prayer." I once heard a woman who is exceptionally bright and well-informed, quote a verse of Scripture in her prayer and give the reference for it.

You would be surprised at the African's ignorance of the simplest natural laws. Lately we have been having many of our supplies hauled up from the beach in wagons instead of on men's backs. The boys have so little idea of how to manage a wagon that they have had several narrow escapes and one or two accidents. One morning as we were at breakfast a boy came in to say that the wagon was broken and one man was dead. We weren't as much shocked as you are when you read this, for we knew that there are many degrees of deadness. Mr. Johnston went out on his wheel to look into

the palaver. He found that the wagon could be mended quite easily and that the dead man was able to go on with his journey. The explanation of the accident was as follows—they had come to a long down-hill stretch and decided that it was a fine place to take things easy, so leaving the heavy wagon to one man they fell behind. They all declared earnestly that they *told* him not to run down hill with that wagon.

One of my numerous ex-nurse girls was in to say good-by to me to-day. She is going to her mother's town till her palaver is cut. For a long time her husband has been treating her very badly, ever since he married her I suppose. I think her real reason in coming to Elat was to get away from him for a little while. When I found she was staying here I asked her to come and take care of Arta, for my nurse wanted to leave. Her husband finally came to get her and when he took her home he beat her till he was worn out and then called his brother to beat her. When he was tired they called another man. When they got through you may imagine she was in pretty bad condition. That was four weeks ago and she is still feeling pain, and a few days ago I saw a sore still open on her back. Mr. Dager sent for the husband to come in and talk the palaver, but I believe he has not appeared. I imagine he is afraid to come. Do you wonder that these girls and women haven't risen any higher when you hear how they are treated?

These people need what we white Christians at home need, a stronger and deeper realization of the power of Christ to change lives and to keep His own true to Him. I wish you would pray that He may bring that realization into the hearts of the people here.

Though they try our patience sorely at times, they are just a lot of lovable children and we grow to think a great deal of them. It is surely a rare privilege to be able to work among them.

(*Mrs. F. H.*) *Roberta Brown Hope.*

ELAT.

CHANGES IN THE MISSIONARY FORCE

Miss Alice B. Jones' address is R. D. 2, Venedocia, O., instead of E. Orange, N. J.
Miss Amanda Kerr's address is 252 Franklin St., Carlisle, Pa., instead of Brooklyn, N. Y.

ARRIVALS:

At Boston, July 11.—Mr. Wm. T. Holmes from the Philippine Islands. Address, Box 4, Walbrook, Baltimore, Md.
At New York, July 13.—Rev. George F. Fitch of China. Address, E. Northfield, Mass.
At San Francisco, July 15.—Dr. and Mrs. R. W. Carter from the Philippine Islands. Address, 99 Valley Road, Montclair, N. J.
At San Francisco, July 15.—Mrs. J. K. McCauley of Japan.
At San Francisco, July 16.—Miss Lucy Starling from Laos. Address, Hopkinsville, Ky.
At New York, July 25.—Rev. John Murray of North China. Address, Holmesburg, Pa.
At New York, Aug. 3.—Dr. Mary P. Eddy of Syria. Rev. and Mrs. H. M. Andrews from India.
—— ——. —Rev. and Mrs. Henry White, from Laos. Will remain several months in England. Address, care David T. Kenning, Esq., 7 Philip Lane, Wood St., London, E. C.

DEPARTURES:

From New York, July 1.—Dr. W. M. Schultz, returning to Shantung.
From San Francisco, July 3.—Rev. T. C. Winn, returning to Japan.
From New York, July 7.—Dr. and Mrs. H. P. Packard, returning to Persia.
From Vancouver, July 9.—Miss Mabel R. Hoy, to join the Hunan Mission.
From San Francisco, July 11.—Miss Janet McKillican, returning to North China.
From New York, July 14.—Rev. Ernest J. Weekes, to join the South China Mission.
From New York, July 14.—Mr. P. Carter Speers, to join the Punjab Mission.
From New York, July 17.—Rev. Burl T. Schuyler, to join the Punjab Mission.
From Boston, July 17.—Dr. and Mrs. W. S. Lehman, returning to W. Africa.
From Vancouver, July 23.—Miss Juniata Ricketts, returning to Central China.

MARRIAGES:

At Hamadan, June —.—Dr. Mary Allen to Rev. Geo. F. Zoeckler, both of E. Persia Mission.
At Shanghai, June 2.—Miss Susan Berwick to Rev. Edwin C. Lobenstine of Central China Mission.
At West Newton, Pa., July 16.—Dr. Agnes M. Carothers to Rev. Wm. T. Locke of Hunan Mission.
At Batanga, W. Africa, July —.—Miss Bertha C. Zipp to Rev. Rowland H. Evans of West Africa Mission.

RESIGNATION:

Miss Grace M. Stevens of the Guatemala Mission. Appointed 1912.

NEWS FROM THE FRONT

SIAM

Miss Edith Buck writes from Chieng Mai:—All but our primary pupils took the Government examinations this year, which is the first time the whole school has tried, and except Pra-Tom I, the youngest class, did rather well. The examinations were early this year and we did not close for about two weeks after they were over. The work was not pressing then, so I took four girls of Ma-ta-yom I, (our next to the highest class,) and went a three days' journey for a three weeks' tour. We enjoyed every minute of it. We started off early Friday morning, February 26th, taking our breakfast to eat along the way, for we wanted to get as far as possible before the sun was hot. There were thirteen of us and all were on foot but the missionary. I had a sort of pocket edition of a pony that I rented for the trip. How the people did enjoy the organ and the girls' singing! We held services every night and the singing usually continued a full hour. Besides the singing in Lao the girls and I usually sang several songs in English.

Crowds of outsiders usually gathered to hear the music and I tried to give them the "Good News." Almost always they listened very attentively while I spoke. In some places the people had never seen a white woman, so I was more or less a curiosity, and the organ was equally so in most places. At Sop Lim, I folded it up after the Sunday night service, ready for an early start the next morning, and a crowd gathered about me to watch proceedings and remarked, "She's breaking its legs! Now she's folding them up!" I was amused at them.

The Christians were so glad to see us wherever we went and so loath to have us leave. These people are very lovable. My pony developed an abscess of some kind on his back while we were there, so I had to walk much of the way back. I reached the city after three weeks without seeing another white person and without any communication with other missionaries.

PERSIA

Miss Lamme writes from Urumia: We returned in time to make Noruz (March 21st) calls on Moslems. In two weeks I made sixty-five calls on all classes. At ordinary times one could not make calls so rapidly, but at feast time they are all ready and one can rush a little more than at ordinary times. Last week I made fifteen calls on Jews, and because our Easter was the same week we received a number of calls. A week after our Easter was the Syrian Easter (yesterday) so to-day we have been busy making Syrian calls. We made twenty-five to-day. To-morrow we continue this, and in the afternoon we meet the church people at a social given at the Y. M. C. A. in the boys' school yard. I had intended to get this letter off last Friday but had a stream of callers that day and did not have a minute to finish it. Three of the Moslem callers made quite a lengthy call, at least four hours. When dinner time came we asked them to stay and they accepted without apologies. We were rather anxious lest the dinner prepared for four would not suffice for seven but we found that there was plenty. A new world has opened to them, as they had never sat at a table before. We explained to them that napkins were to be put on their laps to keep their clothes clean. Knives, forks, and spoons were new to them also. After one had finished her roll she told her friend to save part of hers for a sick friend. This occasion will probably always stand out as the event of their lives!

SOUTH AMERICA

Miss Anna Palmer writes from Curityba: Just at this Easter season things of great interest are taking place in the various churches and in the cathedral. The external things are strongly emphasized, as there is not much inner-man worship in connection with the Catholicism of Brazil. We have just come from a visit to the cathedral, where everything was hung in purple and black, awaiting the resurrection hour at noon. There go the first warning rockets now, and shortly all the bells will begin to ring and the chorus will accompany the procession through the streets. All of a sudden the draperies fall to the floor and the people pour out of the cathedral, where they have been kneeling and sitting at mass since nine o'clock. But only here and there are a few who are sincere and are attending for worship. The others go through the ceremonies laughing and gazing about or smiling at the few who are so deluded as to be sincere in their devotions. On Friday at noon the crucifix is elevated and a wax figure is placed in a black coffin, at which all kneel to worship. The prominent men of the church vie with one another for "time of watching the body" as thus they obtain great favors and plenty of days of dispensation wherein to enjoy life free from further cares of the church.

KOREA

Mrs. H. C. Whiting writes from Chai Ryung: I suppose no one lives on the foreign field so long that "American Mail" is not an event, and papers and magazines as well as letters are eagerly welcomed. Just yesterday we began receiving mail twice a day. Fifteen miles off the railroad, we appreciate the good Japanese mail service.

Mrs. Swallen has made me a visit!! These exclamation marks indicate my feelings, for though I knew her in the United States and lived as a neighbor near her for three years, and have been a close friend, this is the first time she has ever visited us and we have lived here in Chai Ryung nearly nine years. That speaks of nothing but her devotion to family and work.

We had a lovely visit and talked and talked of the home study courses which we have for women and about which we are both somewhat daffy. There are 1,321 taking one or the other of my courses this year, one on Genesis and one on the Life of Christ. The papers are coming in almost daily now, as the allotted time is nearly up.

I wish you might see the papers—they speak volumes as to painstaking effort and persistency. Some are literally yards long on this narrow Japanese paper. As I look at the several hundred received, I can see my summer's work laid out for me, and it is well, for during the hot months I cannot call in the town as at other seasons.

With Presbyterian Young People

AT BOULDER

THE Young Women's Camp in connection with the Summer School of Missions at Boulder, Colo., has just closed a very successful season, not only in point of numbers, which was more than double that of last year, but in inspiration and renewed enthusiasm for mission study and work.

This camp is unique in several ways. First, it is situated at the very foot of the Rockies, whose lofty peaks tower above it in all their grandeur and sweep away miles in the distance covered with that wonderful blue haze and purple atmosphere. In front one looks out over miles of plain, once desert, now dotted with lakes and beautiful with grain and fruit.

Then the camp is on a permanent basis, since the young women of all denominations in this region have built a substantial building. This building, which is very comfortable, has a kitchen and plumbing and can house fifty girls comfortably and more if necessary. Across the front there is a screened-in porch where all classes and gatherings are held. The kitchen is a joy to the girls, who get their own breakfast and supper at a cost of fifteen cents a meal. This materially cuts down expenses and is a source of much fun and helps the girls to become acquainted quickly. Mention should also be made of this year's chaperones who were two unusually fine women of great tact and strength of character and who established a bond between themselves and the girls. Living together in this way, under one roof, solves the question of unity in a very practical and beautiful way. All denominational lines are obliterated and all seem to be bound together for world-wide service for Christ.

The daily conference hour was one of inspiration and exchange of ideas and methods. Morning prayers were held on the big porch with the best leaders on the grounds. Such wonderful times as these hours were!

July 11th was Young Women's Day, a special feature of each year, when those who cannot come for more than one day come for this occasion. The attendance this year was very large. In the morning Dr. Noble of India gave a talk on that country and her work there. At noon two hundred sat down to a conference luncheon during which interesting talks were given. In the afternoon Bishop McConnell gave an address on "The Placing of a Life," a fitting subject for such a gathering, and at five o'clock all went to Blue Bell Canon for a picnic supper and a big bonfire, around which we sat while missionaries told stories of their experiences.

Sunday morning a special service for the girls was conducted by Dr. Mary Noble and Dr. Edith Brown, both of India, while a number of fine voices among the camp girls added much to the service.

The recreations were a big feature of the camp. All classes were held in the morning so as to leave the afternoon free for study or play. Beefsteak frys and picnic suppers in the canons and mountain climbs gave opportunity for a real vacation.

Every young woman who has ever attended a conference knows what inspiration and help are to be gained there. About one-third of the girls in the camp were Presbyterians and nearly all of these were Westminster Guild members. Each delegate has returned to her society filled with enthusiasm, a better knowledge of method and with a new vision of the great work that is being done in the homeland and among the non-Christian peoples across the seas. In the inspirational talks and prayer hours her spiritual life has found new strength and uplift. She cannot help but carry back to those who sent her the vision she has caught.

(*Mrs. Jno. A.*) *Alice Maitland McCaw.*

THE June meeting in Calvary Church, San Francisco, was enlivened by an illustration from *Child Life in Many Lands.* Mrs. Charles H. Pool had prepared an effective programme which was given by children dressed in the costumes of the different countries: Japan, China, India, etc. Mothers were invited to come and bring their children. At the usual luncheon, three long tables were spread, and about thirty little girls were seated at the middle table, ninety-seven in all were served, and in place of table talks by the elders the children had the floor. One girl in the early teens read the following poem about a man and his wife who had come in from the country to witness the parade of the Centennial General Assembly, which was held in Philadelphia in 1888. As it happened the butchers also held their national parade that day:

"I've got a good joke on Mariar
'Nd that allers does me proud;
Tain't that I'm no ways spiteful,
But she's a leetle inclined to crowd.
I don't say nothin' agin' her,
I hain't never had no call;
But I must say this, if she's my wife,
She sets up to know it all.

"Well, me and Mariar is Baptists;
I don't think we're no ways sot,
I hain't 'nd she says she hain't,
'Nd that's ez fur ez we've got;
Whatever there is to see or to hear,
We're up to see an' to hear it,
Whether it's Baptist, or whether it hain't,
In a genooine Christian speerit.

"So we come in the twenty-fourth
To observe the celebration
The Presbyterians had got up
For their hundredth centenation.
'Nd we stood in all that rain
To see their grand parade.
Ef it hadn't a been to encourage 'em,
I don't think I'd 'a' stayed.

"I've got purty liberal idees,
So I didn't mind it much
To see them preachers a-horseback
'Nd wearin' white gowns and such;
I only hunched Mariar, 'nd says,
'Presbyterians is purty gay,
I didn't hardly expect to see 'em
Carry on in no such way.'

"I wish you'd 'a' seen Mariar,
She jest looked 'round 'nd smiled,
In such a high-up, superior way
That I jest nacherly biled.
'You've mistook the denomination,
Most any man would, you see;
Them hain't no Presbyterians,
Them's 'Piscopals,' sez she.

"Then a man next to me spoke up,
Ez civil ez civil could be;
'They're wet enough to be Baptists,
But they're the Butchers,' sez he.
I gin one look at my pardner;
Her face was ez red ez fire;
So I jest let the matter drop,
But I've got a good joke on Mariar."

Mrs. E. V. Robbins.

HOME DEPARTMENT

UNITED STUDY OF MISSIONS:

The Child in the Midst: CHAPTER I: THE CHILD IN ITS HELPLESSNESS

Threefold need of childhood. Describe the work done by Child Welfare Exhibits or Federal Children's Bureau. Show that the unity of childhood makes the unity of needs a world problem.

What are the rights of every child? every mother? Is there a relation between these rights and a nation's importance?

Eugenics and heredity. Their far-reaching effects. Cite examples. Pre-natal influences.

Motherhood in other lands. Causes of suffering. Superstitions concerning mother and child.

Prevalence and causes of infanticide.

Compare the care of babies in Africa, Japan and Persia with their care in a Christian country.

Discuss infant mortality. What has been the infant death rate in your church community in the last ten years?

Food for babies. Ignorance and indifference about it in heathen countries.

Sphere of influence of missionary mothers.

Health of children. Immediate and lasting effects of foot-binding. Contagious diseases and their inadequate treatment.

Mention some of the benefits to children of Christian Missions.

"DRILLING THE KING'S ARMY"

AT SILVER BAY

To an ever-increasing number of local church workers, members of various mission boards and all local leaders of religious education, the Conference of the Missionary Education Movement held each summer at Silver Bay is becoming an indispensable factor in their preparation for the work of the coming winter.

The thirteenth of these annual conferences closed on Sunday evening, July 19th, after a ten days' session, full of spiritual power and practical helpfulness. The number of persons in attendance was 522, representing twenty different states and as many denominations. A friendly rivalry exists between Episcopalians and Presbyterians as to who shall send the largest delegation and this year the Presbyterians won out by four, having 142 present, and the Episcopalians 138.

We were most fortunate, too, in being represented from the mission field by such men as Rev. A. L. Wiley, Rev. Ray H. Carter and Prof. Sam Higginbottom.

As its name implies, this conference was devoted to helping those who attended toward a larger vision, a wider intelligence in the progress of Christian missions, in securing a greater efficiency in the missionary activity of the Church and a unified programme of missions throughout the churches during the coming fall and winter.

The theme of the conference was that of the United Missionary Campaign, 1914-1915, "The Social Force of Christian Missions," and the slogan, "Christ for every life and all of life." The two principal text-books were *The Social Aspects of Foreign Missions*, by W. P. H. Faunce, and taught by Rev. L. B. Hillis of the First Presbyterian Church of Newark, Miss Jean E. James and Mr. Wm. B. Lipphard of the Baptist Foreign Board, and *The New Home Missions*, written by H. Paul Douglas and taught by the author himself and by Rev. Herman F. Swartz of the Congregational Board. Another of many helpful classes was that taught by Rev. John M. Moore, on Missionary Efficiency, and open to pastors, Mission Board secretaries and other leaders. Very different from this class in its personnel, but equally interesting, was the group called "The Servants of the King," composed of the young people of the conference—those from sixteen to twenty years of age—and under the wise and capable leadership of Mr. R. E. Diffendorfer, Miss Irene Mason and Mrs. J. Ross Stevenson. Thus does Silver Bay in this conference meet the needs of all, from the busy pastor to the young Christian just entering upon a life of service.

The value of the dramatic element in religious education is rapidly becoming recognized and one of the most instructive features of the conference this year was the various missionary plays and exhibits given.

Vesper services on the lawn, evening meetings, largely inspirational in character, and a morning period of intercession, one of the strongest services of the day, conducted by Mr. H. W. Hicks, Secretary of the Missionary Education Movement and presiding officer of the conference, combined to give all a new vision of God's pre-eminence in their lives and the desire for a more complete dedication of that life to Christ for practical service in His name for others. For, while these ten days were crowded with intensive study, they were also marked with a wonderful spirituality.

Add to all this the delightful Christian fellowship, afternoons given over to many forms of recreation which truly re-created, and the beautiful setting of Silver Bay, with mountain lake reflecting wooded hills and changing skies, and what more could have been given to make this conference a delight and privilege to all in attendance. It is to be hoped that more and more of the churches will avail themselves of the opportunities afforded by the Missionary Education Conference. *Jeanette L. Hood.*

AT WINONA

THE Westminster Guild Conference held at Winona Lake, June 25th to July 2d, in connection with the Summer School of Missions, proved most profitable to the young women who attended.

An hour each day was given to special Guild problems. The privilege of attending the lectures of the Summer School and the interest and help given by many of the ladies was much appreciated. A good-night prayer service proved a fitting closing for each day.

On Wednesday, July 1st, a luncheon was served to all the young women by the Y. W. C. A. girls, after which many interesting stunts were given.

Eighty-four young women were registered and of the number forty-four were Presbyterians.

(*Mrs. R. C.*) *Hazel C. Taylor.*

At Oklahoma

THE School of Missions for Oklahoma and the Southwest, held its third annual session May 31–June 6, 1914, in Oklahoma City. The school is affiliated with the Council of Women for Home Missions and the Federation of Women's Boards of Foreign Missions. The local board of managers is very much gratified over the result of the work of its committees: Publicity, Finance and Programme. The total enrollment was 341 students, a gain of 133⅓ per cent. over last year. Twenty-one of this number were non-residents, whose presence promises much for the future of the school. A most splendid programme was carried out. The sessions were brimful of inspirational and helpful interest. Mrs. D. B. Wells was with us again and taught the two adult text-books, besides giving lectures at night. *In Red Man's Land* was intensely interesting, as many of the facts presented were right at our own door. Her talks on *The Child in the Midst* were real child studies that brought messages and lessons home to every mother present. Mrs. Wells also conducted a most helpful Bible study every day. The work of Sabbath-school and Young People was presented by Miss Maud Price of Wellington, Kans., a consecrated state worker, who, with her helpful talks, charts and literature enthused her hearers. The Junior instructor, Mrs. L. C. Moore of Blackwell, Okla., is a state worker in her own denomination. She is a charming story teller and full of ideas for training children. The Board was pleased to note the interest of Junior workers and superintendents. The annual meeting of the Board was held the last day. The old officers and chairmen of committees were re-elected and plans made for increasing the Board and enlarging the work of making this school a strong missionary centre for the Southwest.

Mrs. Arthur Morrison.

At Northfield

THE Northfield Summer School for Women's Foreign Missionary Societies opened on Friday, July 10th, with larger attendance than ever before.

The registration reached the amazing number of 932, including forty-seven missionaries and student volunteers, representing nine different countries. A magnificent gathering, coming together to teach and to learn of more efficient methods of conducting the "King's Business." The Presbyterian enrollment was 151, of whom forty-six were in "Camp Westminster."

Mrs. Peabody and Mrs. Montgomery, so recently returned from their trip to the mission stations, were royally welcomed and brought thrilling messages of work being accomplished by noble missionaries of all denominations and of the need of more workers and better equipment for the mission stations.

Bible study was conducted by Dr. F. B. Meyer, Miss E. J. Slack, Deaconess H. R. Goodwin and Miss F. H. Thompson, and Mission Study by Miss M. C. Peacock, Mrs. F. H. Farmer, Miss Margaret Burton and Miss Prescott. New suggestions and well tried plans were presented during the "Methods" hour and Mrs. Montgomery made very real to us our responsibility to the children of every clime as she ably presented, chapter by chapter, day by day, *The Child in the Midst.*

Recreation was not forgotten and the lawns around "Marquand" were brilliant with color as the various camps and camp followers gathered on Field Day to cheer and sing their representatives to victory. And then the "Pageant." Unless you have been to Northfield and have been stirred by the beauty of its surroundings you cannot understand the perfect setting for such a presentation of the "Contrasts in Childhood." At the close of the last beautiful scene, as the children of every tongue gathered together around the Christmas tree, one could almost hear the angels singing,

"Coming, coming, yes, they are,
Coming, coming, from afar;
All to meet in plains of glory,
All to sing His praises sweet;
What a chorus, what a meeting,
With the family complete."

But best of all was Round Top. Who can tell how hearts were touched and lives consecrated to the Master's service during those wonderful moments in the sunset hour upon that hallowed spot. Only God knows of the seed that was planted as heads and hearts were bowed in prayer and meditation and thoughts were centered upon "the Father of lights, with whom is no variableness, neither shadow of turning."

Coming down from such a mount of privilege one realized as never before, "life is tremendously worth living when all its energies and powers are directed to one great end—the advancement of the Kingdom of God."

(*Mrs. H. B.*) *Margaret Taylor McCrone.*

HOW A GOOD PLAN WORKS OUT

THERE is a live Sunday school out in Cochocton, O., that has been making the best of its opportunities so that there is now a splendid record for advance in missionary interest. Much of this interest is due to the unfailing endeavor of Mr. F. C. W. Trott. There must be a live wire in every Sunday school if we accomplish anything. There is doubtless a live wire in *your* school. If so, this same plan will produce the same results. We quote from a letter from Mr. Trott:

"Once a month the general exercises of the department are turned into a missionary meeting. Junior boys or girls are the leaders and it is, as much as possible, their meeting. The topic is the one suggested in *Over Sea and Land* for the corresponding month and the material used is largely taken from that magazine, for which we urge the pupils to subscribe. Between meetings the subject is kept before the Juniors by means of bulletin board, weekly missionary offering, etc. We have about sixty pupils in our Junior Department, among whom there was four years ago practically no interest in missions. Then only two copies of *Over Sea and Land* were subscribed for in the church; now there are thirty-six; then no money was given for missions; this year we close with an offering of seventy dollars."

Central Committee of the United Study of Missions

A special meeting of the Central Committee on the United Study of Foreign Missions was held Friday morning, July 10th, at The Northfield, Northfield, Mass. All of the members save two were present. The entire session of the meeting was given up to the careful discussion of business details and of important matters of administration policy. The title of Mrs. Montgomery's new book for use in *1915–16* will probably be *The King's Highway—A Study of Progress.* It is, of course, the result of her recent trip through the East and is well adapted to be an important feature of the study of the theme for that year, "The Church at its Task." The corresponding Junior book will have as its author Miss Norma Waterbury, and its attractive title is *In Wonderlands.*

Do You Know

Secretaries of Literature, that *Messengers*, the staged advertisement of *Home Mission Monthly*, *Over Sea and Land*, *Everyland* and Woman's Work, has been published in leaflet form? It was first presented at the Pittsburgh Biennial and has been printed by request, so you can obtain copies from the Literature Department at the headquarters of your Board, price 5 cents each; 50 cents a dozen. You will find it a good idea for your Magazine Day this fall because it can be used in either a large or a small society and is sure to stimulate interest.

From Erie, Pa., comes this suggestive account of an auxiliary meeting: "After the devotional service a lady was introduced as 'Miss Hodge,' who gave us a fine talk on the different Boards and the way they were divided—instructive and interesting; then I gave other facts which I had gathered and made a plea for the prayers of the society on Tuesdays for the Board officers, emphasizing their free-will service; another told of the Foreign Secretaries, what countries they correspond with and about how many letters each one writes; then Mrs. Diefenderfer impersonated the Home Secretaries, making a plea for each one. It was very fine and she closed with a summary of the meetings of General Assembly, from which she had just returned. So you see this was much more than an ordinary meeting and afterward came the social hour with light refreshments."

NOTES FROM HEADQUARTERS

From Philadelphia

Send all letters to 501 Witherspoon Building. Regular meetings of the Society discontinued until September 15.

Another of the founders of this society has passed on into the service of the King above. Mrs. D. R. Posey (Emily J.) entered into rest on the morning of the Lord's Day, July 26th, after months of heroic suffering and with the perfect trust and joyful expectation of a child of God.

Mrs. Posey became a director of this society in 1874, and during thirty-one years she served with distinguished ability as chairman of committees, home secretary, vice-president and for the past nine years as honorary officer, keeping in close touch with the world's mission work to the last. To the most casual observer she was a fine presiding officer, beautiful in person, dainty in dress, unfailing in courtesy; to her board associates, she was, with her clear judgment and the courage of her convictions, an invaluable counselor—notably in things legal and financial—and to those who knew her best, she was the perfect friend. We can never tell what we owe to our wise, spiritually minded pioneer leaders, but surely Mrs. Posey deserves our honor, gratitude and love.

The following questions were sent to the seventy Presbyterial Societies under the care of the Philadelphia Board:

1. Have you made an increase in membership?
2. Have you made an increase in gifts to regular work?
3. Have you made an offering to the China Fund since it was begun in 1912?
4. Have you made quarterly payments, or largest remittance early in the year?
5. Have you met all your pledges fully and given to the Philadelphia Board's General Fund?
6. Have any of your societies contributed to Philadelphia Board's Emergency Fund?
7. Have any of your members gone as missionaries since last Biennial?

Those answering affirmatively to three of these questions were placed on the Honor Roll in the third class and received, at the Biennial Assembly, at Pittsburgh, a banner with the name of the presbytery in black letters. There were eleven in this class.

Those who answered between four and six of these questions affirmatively belonged to the second class and received a banner with the name of the presbytery in red letters—thirty-five were in this class.

Those who claimed the first class, answered "yes" to all the questions and had their banner with gold letters. In this class there were four presbyterial societies, making a total of fifty that had places on the Roll of Honor.

A Special Message has been sent to synodical and presbyterial presidents for promulgation through them to our whole constituency, making known the aim of our society for 1914-15, financial, and spiritual, with special emphasis on the use we make of the power of prayer; also an intimation of the best way to help the Assembly's Board in its effort to raise the proposed "No Retreat Fund." We ask the thoughtful consideration and co-operation of all the willing-hearted.

The Women of the Synod of Baltimore will notice that the time of Annual Meeting is changed from Tuesday and Wednesday, to Wednesday and Thursday, October 28th and 29th.

Send names of delegates to Mrs. J. Frank Ball, 1019 Park Place, Wilmington, Del., as early as possible.

Leaflets for the Month: *Wonder Stories*, *Hospitals in Africa*, *Schools in Africa*, each 3 cts. *Moffat and Livingstone*, *Other Children*, *Home Life*, *The New Day in Kamerun*, each 2 cts.

From Chicago

Meetings at Room 48, 509 South Wabash Ave., every Friday at 10 A. M. Visitors welcome.

The death of Mrs. Wetmore of Ann Arbor, Michigan, is a blow to both Home and Foreign Mission workers. She was for many years Corresponding Secretary of Michigan Synodical Society. The Editor has received the following, which is a

portion of a tribute from her own church society: "We think of her as a leader whose spiritual nature and Christlike character enabled her to bring out in others the best there was in them. Surely a great force has gone out, not only from these two missionary societies, but from Detroit Presbyterial and Michigan Synodical as well as from the Board of the Northwest." Mrs. Wetmore was one of those strong personalities, whose influence welds together the presbyterial societies and makes a powerful unit of the state.

IT is not yet too late for responses to the request sent by Mrs. C. H. Crooks (of Lampang, Siam, via Burmah and Raheng,) May 26th: "I am preparing this week an outline of the Christmas number of our Lao native paper. Last year I was greatly disappointed because we were obliged to print it without one Christmas picture, except an old one we have been using year in and year out, until I am afraid our people will think it is the only picture there is on the Christmas theme. It seems to me with all the wealth of good things printed at home some of the papers would be willing to give us some of their half-tones which they have already used. But I cannot get anything on Christmas. The people in Battle Creek are sending a few half-tones this year but nothing on Christmas. Can you find some good friend to help me out? Dr. Crook's home church in Kansas City is sending 500 Perry Pictures, 'The Song of the Angels.' I need 500 more, as the circulation is 1,000. The pictures need not be that special one; any pictures on the Christmas theme would be most acceptable. Some of the homes of our Christians are bare of pictures except those we print now and again in our paper. Will you not please present this plea to some one who would like to present a Christmas present to the whole Lao Church?"

LEAFLETS ON AFRICA: *An African Song of Seven, The New Day in Kamerun, Other Children, The Testing of a Mission,* each 2 cts.; *Foreign Missionary Programmes, Series III,* Topic: *The Mighty Power of God,* 3 cts.

From New York

Prayer-meeting at 156 Fifth Ave., cor 20th St., the first Wednesday of each month, at 10.30 A.M. Each other Wednesday there is a half-hour meeting for prayer and reading of missionary letters, commencing at same hour.

IN the early summer, copies of the *Annual Report* of the Women's Board were sent to each presbyterial officer and to the president and secretary of each local society. It is hoped that the importance of this report will be appreciated by all the recipients and that they will make use of it in their missionary work. Any one of the foregoing who has not received it will please notify headquarters.

THOUGH the Presbyterian Camp at the Northfield Foreign Mission Conference was the smallest of all the camps, it was a very enthusiastic one. From our territory we had eleven young women who left Northfield resolved to return next year with one or more friends. Besides this they have expressed themselves as ready to work this coming year. Shall we not try to have our camp in July, 1915, a larger and even more enthusiastic one? Who will help?

A MISSIONARY meeting in July with an attendance of fifty-seven is certainly a noteworthy event. The Castile Society accomplished this and it was pronounced one of the best meetings of the year. Congratulation and emulation are in order.

FROM Japan come the tidings of the sudden death of Miss Clara H. Rose, in June. She went to that country in 1885 and spent her life unstintedly for the Japanese. For years she has taught at Otaru without any European assistant. One who knew her writes: "She certainly was faithful and persevering in her lonely life and did a noble work, as the pupils whom she raised up to be true Christian women stand as proofs."

We mourn our loss and the loss to the work at Otaru, while we hold in grateful remembrance her long, unpretentious and faithful service.

AT the graduation exercises of the American Hospital and the American Boys' School, Hamadan, Persia, held on June 19th, an essay on the "Entrance of Women into Medicine" was given by Anna M. Abi. Miss Abi graduated from Faith Hubbard School and was afterwards a teacher in the school and is the first woman in Persia to get a medical diploma. She is an earnest Christian.

SEVERAL new exercises or entertainments have been arranged to meet the demand for this form of missionary information. "A Missionary Musical Pageant" contrasts the characteristic life of childhood, girlhood and motherhood of the races of the world. "Mothers in Council" is a dialogue between non-Christian women and the missionary. "Messengers" are the magazines—each 5 cents.

NEW LEAFLETS: *Foreign Missionary Programmes, Series III,*—12 complete programmes, bearing on monthly topic, 3 cts. *Praise Service,* 2 cts.; *Suggested Literature for The Child in the Midst,* free.

LEAFLETS ON AFRICA: *The Call of the Dark Forest, Other Children,* by Jean Mackenzie; *The Testing of a Mission, Home Life, The Great Menace to Christianity in Africa,* each 2 cts

☞Do not send orders for leaflets, Year-Books or other literature to WOMAN'S WORK but to your own Headquarters.

From St. Louis

Meetings first and third Tuesdays of each month at 10.30 A. M., Room 707, 816 Olive St., St. Louis, Mo. Visitors always cordially welcome. Missionary literature for sale at the above number.

THE meetings in July have been well attended notwithstanding the intense heat, and reports from the several secretaries show progress along all lines.

IT was with great pleasure that we were permitted to greet Miss Maud C. Maxwell, lately assigned to the Laos. Miss Maxwell was with us at one of our meetings and told in a most charming manner of how she was called to go out as a foreign missionary. Meeting our missionaries face to face and learning to know them are privileges which all enjoy and which serve to deepen our interest in them. After the regular routine of business, a prayer service was held and many petitions were offered for an increase of interest in, and for the expansion of, our work in the Board's territory.

☞Do not send orders for leaflets, Year-Books or other literature to WOMAN'S WORK but to your own Headquarters.

From San Francisco

920 Sacramento St. Meeting first Monday of each month at 10.30 and 1.30. Executive meeting every third Monday. Prayer service first and third Monday from 12 till 12.30.

OUR July meeting was a pleasant surprise, many people and pastors were out of town; but visitors to our city and elect women from Oakland, Alameda and Berkeley were present and pleasant re-

unions were enjoyed. Our president, Mrs. Pinney, was taking a needed rest in Southern California. First vice-president, Mrs. J. G. Chown, occupied the chair. The meeting was full of interest.

LETTERS were read as usual from missionaries. Mrs. McKee of Hengchow, Hunan, tells of efforts to obtain contributions to gifts from the women for the Lord's work. Eighteen are on the list, of whom seven are baptized Christians and the rest are inquirers. Some of the women are very poor, and only have a few coins which are given them by their husbands.

MRS. GLUNZ, Calvary Church missionary in the Philippines, writes a cheery letter. She sends word to Miss Beardsley, box secretary, that Mr. Rodgers will be returning to the Islands in October; also the Hamiltons, and hints that they are hoping for another box.

MRS. WELBON of An Dong, Korea, writes that forty women partook of the Lord's Supper, and these were a little less than half of the women's side of the congregation. The rest were catechumens. Forty-one men communed the Sunday previous. Mrs. Welbon also holds a Thursday afternoon class for the older women, and a Monday night class for young girls. She made a journey of 40 *li* to hold service at the mother church at Pungsan. The children went two by two in Korean chairs, carried by coolies, while she and Miss Pierpont rode in large chairs, carried by four men. Other coolies carried their cots and food boxes.

THE CONFERENCE Committee of The Missionary Education Movement is now in session at Asilomar, near Pacific Grove, to continue for nine days.

THIS is vacation time for our Chinese girls in San Francisco. It is an enterprise to take seventy or more girls to Sonoma County; like the Koreans, they carry their own cots and food and occupy two houses that Miss Cameron makes ready for them. This pleasant outing helps to make them happy for the whole year. At home they have the routine of housework and study, making their own clothes, and now they are making fancy articles for a bazaar. Everybody will want to buy their pretty baskets. Mrs. Fenn is superintending this work.

Under direction of Mrs. Beckwith, teacher of the Seminary girls, they gave a playlet, and a crowd of people bought tickets and witnessed the play, given for the benefit of the school fund. It is hoped that the receipts at the bazaar will be sufficient to pay a teacher in the Industrial department.

SEPTEMBER—AFRICA—LEAFLETS: *A Cry from the Congo in Africa*, 1c., 10 cts. per doz.; *A Trip on the Dorothy*, by Dr. A. W. Halsey, 4 cts., 35 cts. per doz.; *Bishop Crowther (A Hero)*, 2 cts., 15 cts. per doz.; *Daybreak* (programme), 1 ct., 10 cts. per doz.; *Home Life in Africa*, 2 cts., 20 cts. per doz.; *Hospitals in Africa*, 3 cts., 30 cts. per doz.; *Isabella A. Nassau*, 3 cts., 30 cts. per doz.; *Lives Given for Africa*, 1 ct., 10 cts. per doz.; *Schools in Africa*, 3 cts., 30 cts. per doz.; *Moffat and Livingstone*, 2 cts., 20 cts. per doz.; *Sketch*, Mrs. W. S. Lehman: *Seventy-fifth Anniversary Series*, 2 cts., 20 cts. per doz.; *The Great Menace to Christianity in Africa*, 2 cts., 20 cts. per doz.; *The Island Church of Corisco*, by Jean Mackenzie, 2 cts., 20 cts. per doz.; *Two African Converts*, 2 cts., 20 cts. per doz.; *Wonder Stories of Africa*, 3 cts., 30 cts. per doz.

☞Do not send orders for leaflets, Year-Books or other literature to WOMAN'S WORK but to your own Headquarters.

From Portland, Oregon

Executive meeting at 10 A. M. on first Tuesday each month, and popular meeting on third Tuesday at 2.30 P. M. in First Church. Literature obtained from Miss Abby S. Lamberson, 454 Alder St., Portland.

DOUBTLESS most of us are busy reorganizing our mission study circles—filling vacancies; starting new ones; deciding on the books, etc. Mr. Carter Milliken was at headquarters early in July and gave us information upon the plan of the "Unified Programme" of missionary education for this year in our churches, Sunday-schools and societies. All the leading Missionary Boards of America—Home and Foreign—are co-operating to promote this programme. The theme of all the study in every department will be "The Social Force of Christian Missions." The text-books are already in our depository, and are listed in "New Literature" below. It will be noted that it has been found necessary by all the Boards to advance the price of Women's study books from paper 35c. and cloth 50c. to 40c. and 60c. respectively—this price will include postage.

MRS. B. A. THAXTER was the delegate from our Board to the "Mission Study Conference" held at Asilomar, Calif., in July—the first conference of the kind to be held on the Pacific Coast. Mrs. Thaxter reports a gathering of 105 delegates; that a fine spirit was manifest and that the meetings were stimulating. We await her full report with interest.

WE are thankful that as a Board we rank among the foremost, proportionally, in our Mission Study organization. This we feel is largely due to our efficient secretary, Mrs. J. C. Burkhart, *née* Goss, who has served us faithfully for over eight years. Every day has found her at her desk conducting the large correspondence attendant upon the work and all has been done through an ardent love for her Master's work. Now, reluctantly, she resigns this work which she has labored so valiantly to advance; but she will continue to help us in some less strenuous department of the Board. We wish to make known to her through these notes the high appreciation we all have of her splendid work.

WE were glad to have with us at our July executive meeting Miss Bourhill, children's matron at our Sitka school, and also Miss Reese, director of work in teacher's kitchen and dining room at same school.

DR. ALLEN'S (India) medical practice has increased wonderfully and she simply *had to have* a new ward in her Frances Newton Hospital, and she is happy in its construction. Mrs. Grove of Spokane, a woman devoted to missions, left, by her recent death, a legacy of $150, with the wish that it be applied to work in China or India, and it was voted to apply it towards Dr. Allen's new ward. Miss Van Vranken writes of busy days in the school at Chieng Mai, but here, too, quarters are crowded and inadequate.

WE are sorry to learn that Mrs. Kenneth Thompson, our missionary in Shantung Mission, is on furlough in this country on account of illness. We have several new missionaries to report—Miss Marion L. Beatty, who is to marry the Rev. Grover C. Birtchet, goes to Africa, and Miss Gerda Bergman to North India. A letter of recent date from Seattle Presbytery tells how their July monthly meeting with 160 sitting at luncheon, was fairly turned into a reception for missionaries who were

present and soon to go out. Mrs. A. A. Fulton, thirty-two years a missionary in China, returning with her husband to their work in Canton, was present; also Miss Mary Campbell, daughter of the president of our Seattle Presbytery, who is to marry in August Rev. Stanley Soltan and to sail for Korea Sept. 2d, (Mr. Soltan was the only gentleman at the meeting,) and Miss Adelaide Woodward, M. D., from the University Church, Seattle, to depart for Allahabad, India, to take up work in the Sara Seward Hospital, and who goes under the highest recommendations "ever." We congratulate Seattle Presbytery upon its growing list of missionaries.

LITERATURE: *The Child in Our Midst*, (new study-book for aux..) paper 40 cts., cloth 60 cts., including postage. For advanced aux. classes—*The Social Aspect of Foreign Missions*, paper 40 cts., cloth 60 cts. For boys and girls—*Our World Family*, 25 cts. Suggested literature for *The Child in Our Midst* and list of leaflets to use with *Our World Family*, free, and other study helps can be obtained from Miss Abby S. Lamberson, 454 Alder St., Portland. Home Missionary Study Books are listed in *Home Mission Monthly*.

☞ Do not send orders for leaflets, Year-Books or other literature to WOMAN'S WORK but to your own Headquarters.

NEW SOCIETIES

WASHINGTON

White Salmon Aux.; Mukiltco Aux.; Montesano West. Guild.

RECEIPTS TO JULY 15, 1914

By totals from Presbyterial Societies

The Woman's Foreign Missionary Society of the Presbyterian Church

ATHENS,	$66.00	LACKAWANNA,	$1,560.26	STEUBENVILLE,	$235.62	WESTMINSTER,	$520.24
BALTIMORE,	20.00	LEHIGH,	158.78	UNION,	140.20	WEST TENNESSEE,	30.00
BEAVER,	136.79	MCMINNVILLE,	13.20	WASHINGTON CITY,	2,756.32	WOOSTER,	10.00
BELL,	12.44	MAHONING,	416.97	WELLSBORO,	9.00	MISCELLANEOUS,	1,730.23
CARLISLE,	30.00	MONMOUTH,	428.00	WEST JERSEY,	440.19		
CHATTANOOGA,	54.50	NEW CASTLE,	549.25				
CINCINNATI,	2.50	NEW HOPE	23.20				
CLARION,	711.19	NEWTON,	142.49				
CLEVELAND,	1,176.42	OXFORD,	27.18				
COLUMBIA,	43.60	PARKERSBURG,	117.40				
COLUMBUS,	401.00	PHILADELPHIA N.,	2,323.58				
COOKEVILLE,	6.00	PORTSMOUTH,	146.00				
ERIE,	442.09	REDSTONE,	605.36				
HUNTINGDON,	998.90	ST. CLAIRSVILLE,	796.27				
HURON,	36.75	SHENANGO,	119.00				

Receipts from June 15th to July 15th,
Regular, $14,474.79
New China Fund, 2,962.13 $17,436.92

Total receipts since March 15th,
Regular, $32,291.12
New China Fund, 6,268.93 $38,560.05

Special Gifts to Missionaries, $220.00

(Miss) SARAH W. CATTELL, *Treas.*,
501 Witherspoon Building, Philadelphia.

Woman's Presbyterian Board of Missions of the Northwest

ALTON,	$146.25	DUBUQUE,	$141.55	MATTOON,	$212.06	ST. CLOUD,	$62.00
BLOOMINGTON,	351.00	EWING,	163.23	MONROE,	109.00	SHERIDAN,	12.75
BISMARCK,	10.00	FORT DODGE,	151.50	MUNCIE,	10.00	WATERLOO,	155.00
BOULDER,	367.00	FREEPORT,	88.00	OTTAWA,	119.00	MISCELLANEOUS,	12.88
BUTTE,	10.00	FLINT,	33.00	OAKES,	14.50		
CAIRO,	2.00	GRAND RAPIDS,	49.00				
CENTRAL DAKOTA,	46.00	HASTINGS,	22.40				
CHEYENNE,	55.00	HELENA,	14.83				
CHICAGO,	1,790.47	IOWA CITY,	40.50				
CHIPPEWA,	51.00	KALAMAZOO,	40.50				
CORNING,	50.00	LAKE SUPERIOR,	51.00				
DETROIT,	781.84	MANKATO,	43.00				

Total for month, (including China Fund, $411.24), $5,206.26

Total from March 16th, (including China Fund, $3,262.30), $31,161.38

Mrs. THOS. E. D. BRADLEY, *Treas.*,
Room 48, 509 So. Wabash Ave., Chicago.

Women's Board of Foreign Missions of the Presbyterian Church

ALBANY,	$215.00	LYONS,	$85.50	WESTCHESTER,	$247.00	LEGACY,	$300.00
BINGHAMTON,	254.00	MORRIS & ORANGE,	636.00	MISCELLANEOUS,	155.50	INTEREST,	1,225.00
BOSTON,	111.00	NASSAU,	125.35				
BROOKLYN,	624.00	NEWARK,	528.00				
BUFFALO,	818.00	NEWBURYPORT,	28.00				
CHAMPLAIN,	77.15	NEW YORK,	697.50				
CHEMUNG,	146.00	OISEGO,	120.00				
CONNECTICUT VALLEY,	377.00	PRINCETON,	32.17				
GENESEE,	92.74	PROVIDENCE,	44.00				
GENEVA,	150.00	STEUBEN,	153.00				
HUDSON,	81.00	SYRACUSE,	171.00				
JERSEY CITY,	1,528.00	TRANSYLVANIA,	20.00				
LOGAN,	64.90	TROY,	118.00				

Receipts from June 15th to July 15th,
Regular, $8,644.11
New China Fund, 580.70 $9,224.81

Total since March 15th,
Regular, $20,124.91
New China Fund, 1,116.53 $21,241.44

(Miss) HENRIETTA W. HUBBARD, *Treas.*,
Room 818, 156 Fifth Ave., New York.

Woman's Presbyterian Board of Foreign Missions of the Southwest

ABILENE,	$9.09	MUSKOGEE,	$13.00	Total for month,	$237.09
AMARILLO,	49.60	PARIS,	72.15	Total to date,	7,498.94
ARDMORE,	24.85	SANTA FE,	19.10	China Fund for July,	211.00
JEFFERSON,	3.76	WACO,	7.00	China Fund to date,	1,359.52
JONESBORO,	13.50	MISCELLANEOUS,	14.13		
LITTLE ROCK,	11.00				

Mrs. WM. BERG, *Treas.*,
Per D. P.

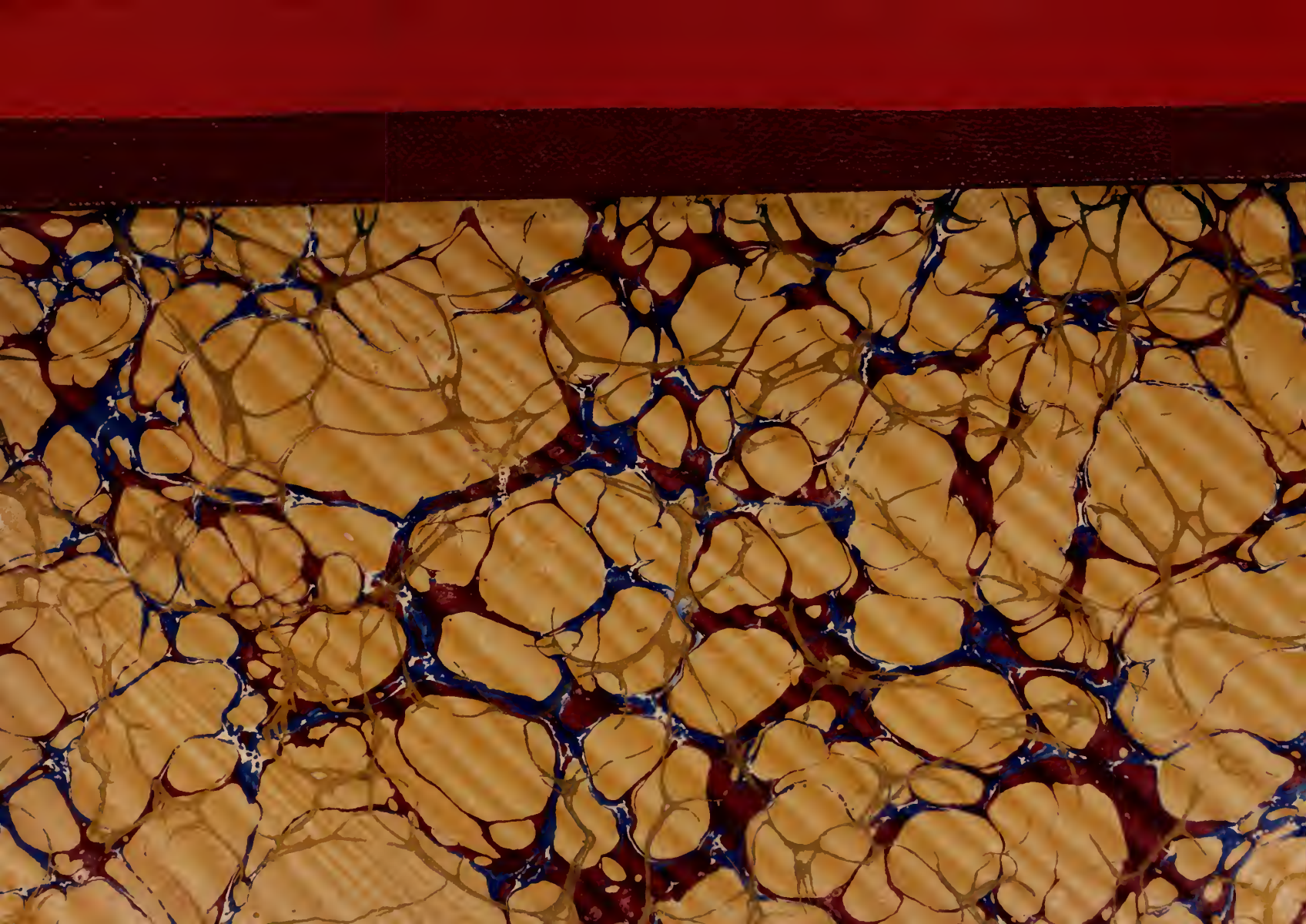
Woman's North Pacific Presbyterian Board of Missions

BELLINGHAM,	$51.00	OLYMPIA,	$98.00	TWIN FALLS,	$15.00	WILLAMETTE,	$206.70
BOISE,	62.50	PENDLETON,	2.60	WENATCHEE,	46.00		
CENT'L WASHINGTON,	343.50	PORTLAND,	571.40				
COLUMBIA RIVER,	36.00	SEATTLE,	514.85				
GRANDE RONDE,	21.50	SOUTHERN OREGON,	70.50				
KENDALL,	1.00	SPOKANE,	274.83				

Total since March 15th, (including New China Fund, $193.20), $2,315.38

Mrs. JOHN W. GOSS, *Treas.*,
324 East 21st St., North, Portland, Oregon.

DATE DUE

JUL 3 1 1986

DEMCO 38-297